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RECORD OF CHRISTIAN WORK

Founded in 1881 by D. L. Moody

Volume 50 Number 8

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AUGUST + 1931

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he Power of His Resurrection—A. C. Fulton;
inding a Way, or Making One—Kenneth B. Welles;
nd other Northfield addresses.

Essential Beliefs

Addresses delivered by Dr. Paul cherer of Holy Trinity Lutheran hurch, New York, at the Northfield oung Women's Conference will appear n these pages from month to month as llows:
n Search of God
Why Jesus?
ommemoration or Recovery?
he Romance of a Book
he Challenge of the Christian Church
fter Death, What?

Northfield Conferences, 1931

hristian Workers August 1–17
hristian Endeavor August 17–24
Full information from A. G. Moody, ecretary, East Northfield, Mass.

Current Thought

PRIVATE DEVOTION is the breath and lood of the Christian life.—H. L. Marshall.

MOTION PICTURES are making the sort of persons one sees in motion pictures.—Theodore Dreiser.

WHILE HIGH THINKING does not always prevent low living, it is also true hat there can be no high and holy living without high and holy thinking.—Rev. ames McLeod.

WE NEED A HOLINESS MOVEMENT in he church: nothing unreal and unnatural, but the whole life set apart in devotion to Christ. Out of this will spring evangelism as an urge and sacrifice.—Charles Brown (London).

AS TO THE PUBLIC READING OF HOLY SCRIPTURE, do we realize that perhaps the majority who attend our churches depend for their knowledge of the Bible upon what they hear read in church? What a responsibility for the minister! With what care should he prepare and deliver his reading!—W. E. Blomfield.

I HAVE KNOWN TEACHERS in literature, history and economics who do not see the value of building up a genuine hero-worship for great names in the minds of their younger students as the first process of enthusiasm for a subject. Their lectures are cynical, spirited and attractive, but they are ill-adapted to create the feeling that the subject is a high vocation for a life purpose. . . . I should dread those lecture rooms that are like baths of corrosive acid.—Sir Josiah Stamp.

I ONCE SAID along with most others that the present day youth did not care for the Bible, and would not worship God, as they were coming to believe that he was not the personal living being he is made out to be. But now I have come to see that the youth of today want reality and truth and God and the Bible as much as they ever did, and perhaps more; and it is our business to give them these things.—A young Chinese.

IN THE OLD DAYS the Sunday school was regarded as the nursery of the church and was attended almost exclusively by children. In these latter days it has become an integral part of the church, and there are not a few communities whose Sunday school enrolment is larger than the membership of the church. The business of the church is

DR. CHARLES G. TRUMBULL says in the Introduction to

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to reach people, and when they are reached, to teach them. In respect to teaching the Sunday school holds a position second only to the pulpit.

The preacher of our generation finds the Sunday school not only a right arm, but the foundation for effective church work. "Every church member in the Sunday school" should be the goal, and "every member of Sunday school in the church."—Josephus Daniels.

ARE OUR MISSIONARY METHODS WRONG? We all recognize that one branch of our institutional work is essentially temporary. Medical missionaries are not sent to Japan today because Japan is able to take care of that work herself. It would be better if we should realize that our educational work is essentially as temporary as our missionary medical work. In all countries where the spirit of national consciousness has grown there has also developed a determination to control all the schools. That is inevitable and natural, and should be welcomed by the missionary. The missionary enterprise is going to become less and less a general educational enterprise. Many of us may live to see the educational arm of missions disappear in many of these lands. Then unquestionably, you see, the whole missionary enterprise will become more and more evangelistic. The future undoubtedly belongs to the evangelistic side of missions.—Paul W. Harrison, Arabia.

THE PRACTICAL VALUE OF THE BLESSED HOPE is suggested by this exhortation, "Comfort one another with these words!" The blessed hope, so called in Titus 2. 11–13, is ever set forth in the Scriptures as God's appointed incentive to holy living, fruitfulness, and faithfulness. It has been the pole-star of the believer through the ages, and the so-called "dark ages" resulted chiefly if not wholly from the fact that the church of God listened to the enemy's wiles and took her seat upon the world's throne before her time had come to reign. It was never God's intention that the church should become either the world's mistress or its slave. Be patient, therefore, brethren, unto the coming of the Lord! Though he tarry, wait for Him! For yet a little while and he that shall come will come, and will not (longer) tarry!

GOD GAVE HUMANITY DOMINION over all creation at the beginning, but our first parents surrendered that dominion. The thing we call civilization is an attempt to win back that place of authority over the natural world. There is a fight with nature. The farmer knows what this fight is. He plants his seed, and then struggling with weeds and insects and seasons he finally receives the crop. It must be hard for the farmer to believe in evolution. It must be difficult for him to feel that nature enters into a plan to improve. He must rather feel that there is a conspiracy to destroy.

When Christ was here on earth he dominated nature and gave evidence of the fact that the entire natural world had to obey his voice. His dominion was purchased in the conquest of the cross. There sin and death were conquered. He has not taken his place of authority as yet. For the present he is seated on his Father's throne, but one day he will take his place on his own throne, and then the whole creation will realize its redemption!—Will H. Houghton.

Flaming Religion

Brethren, not to be all aflame is madness, if we believe our own creed! Isaiah says in one of his gigantic metaphors, "The Lord's fire is in Zion, and his furnace in Jerusalem." Does that apply to most of our churches? A fire and a furnace, does that describe this church? An ice-house would be a better illustration of the facts in a great many cases!

"He shall baptize you with . . . fire," and if it does anything it will kindle emotion.

Again, that fire cleanses by kindling. John's water baptism washed the outside. There is a better way of making things clean than that. Fire purifies, either by melting down the obstinate ore and bringing the scum up to the top, from whence it may be skimmed, leaving the residue clear, or it cleanses by dissipating the cause of the foulness, and as it passes off the stain melts from the surface of the disfigured clay.

The great glory of the gospel is to cleanse men's hearts by raising their temperature, making them pure because they are made warm, and that separates them from their evils. It is slow work to take mallet and chisel and try to chip off the rust, speck by speck, from a row of railings, or to punch the specks of iron ore out of the ironstone. Pitch the whole thing into the furnace, and the work will be done! Which being translated is, the true way for a man to be purged of his weaknesses, his meannesses, his passions, his lusts, his sins, is to submit himself to the cleansing fire of that divine Spirit.—Alexander Maclaren.

A New One on Billy Sunday

They are telling this one on Billy Sunday, the noted evangelist and temperance advocate.

It seems he was present at a church service one day and was asked to lead a hymn for the children's choir. Sunday assented, and the hymn chosen was the well known "Little drops of water, little grains of sand."

The hymn got off to a bad start, and Sunday halted it with a wave of his hand.

"Come on now," he shouted in characteristic fashion, "let's try it again! Now then—'Little drops of water,'—and put some spirit into it!"

We thank thee, Lord, for little towns
Where men know their neighbors
And share their joys and woes;
Where men have gardens and quietness
To hear thy still, small voice;
Where grown men are the comrades of the young,
And children find the world a friendly place!
Help us, O Lord, to make this town
A colony of Paradise!

—"Life and Work."

August, 1931

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

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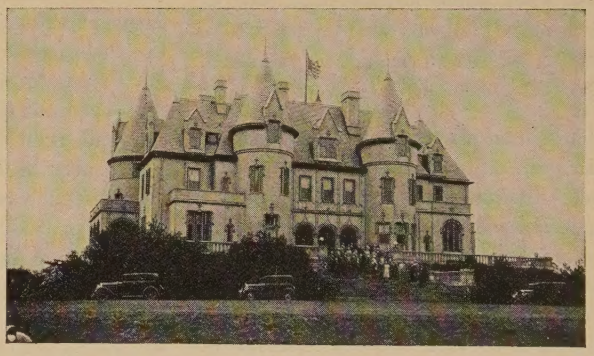

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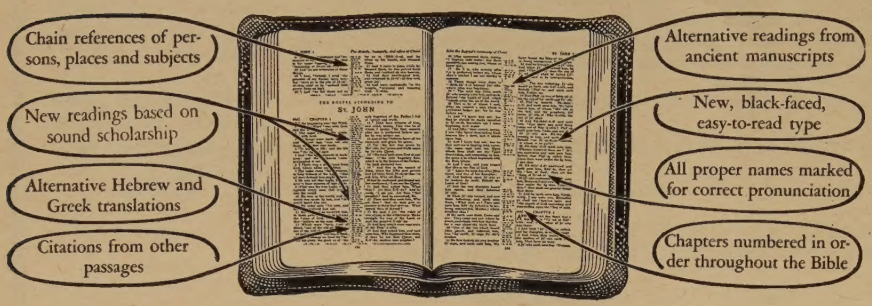
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The Travail of Creation

Rev. Prof. David Smith, D.D., Ireland

How would you write to a friend lamenting the loss of dear ones in the recent earthquake in New Zealand? I seem to hear her say, "Where was the love or the wisdom in this? God the omniscient knew what would happen, and gave no warning. If a man had known and so behaved his name would be execrated. Was God indifferent or impotent?"

This is an old question, as old as human pain and sorrow, often asked and never adequately answered. Not because there is no answer, but because the universe is so vast and the present range of our human understanding so circumscribed that we must needs be content to await the illumination of eternity, and meanwhile, as George MacDonald has it, "fight the God-denying look of things, and believe that in spite of their look they are God's, and God is in them and working out his saving will in them."

The history of the human mind's attempts to solve the problem is nothing less than a loud warning against impatience and premature judgment.

What, for example, was the solution of ancient paganism? The gods were regarded as cruel, or at the best capricious, envying man's felicity and making him, as the Greek proverb put it, their plaything.

Then came the Marcionite and Manichean heresies of early Christian days. These borrowed from Zoroastrianism the theory that there were two Gods, a good God and an evil, in ceaseless conflict exemplified in the alternation of day and night, light and darkness.

And atheism had its solution, denying the existence of God and recognizing only the play of natural laws, the operation of blind and brutal physical forces, —a short and sharp solution which cuts the knot rather than unties it by taking account of only one side of the problem. To leave God out of the reckoning is to ignore half the facts, for, as Boethius tersely puts it in his "Consolation of Philosophy," that golden volume which he composed in the tower of Pavia, oppressed with fetters and expecting each moment the stroke of death:

"If indeed there be a God, whence the evil things? But whence the good, if there be none?"

Whither, then, may we look, if not for an immediate solution of the dark problem, yet for alleviation of its painful pressure and serene confidence in the providence of God? It is remarkable how the advance of knowledge constantly discovers to us a profound truth in what we had come to regard as outworn superstitions. A striking example is the value which in curious ways the fresh visions of science are revealing in the old-world dreams of the astrologers who read in the firmament the destinies of men and nations, "pretending," in Bacon's phrase, "to discover that correspondence or concatenation which is between the superior globe and the inferior," the microcosm of man and the macrocosm of the universe. Thus far has that ancient idea been confirmed by the discovery that even as our souls and our bodies are so intertwined that the health of one depends on the health of the other, so the whole universe is mysteriously correlated, and spiritual movements have their material repercussions for good or ill. And thus we are learning to appreciate the tragic truth proclaimed by Holy Scripture that when man sinned the very ground was cursed for his sake, and ever since "the whole creation has been groaning and travailing in pain together until now."

Here is a profoundly significant fact! Is there one of the great physical upheavals of history which did not synchronize with moral or spiritual commotion? There was an earthquake when our Lord was crucified. It was in 1755, just on the eve of the Seven Years War (1756–63), that Lisbon was engulfed by a tidal wave and an earthquake. It was in 1923, when the world was shuddering with the horror of the Great War, that Japan was stricken. And now, when the nations are rent with strife and shaken by revolution, behold, another physical convulsion! Is it superstition to recognize here the interaction of the natural and the spiritual? Remember how, forewarning his Jewish disciples of the approaching doom of their Holy City, our Lord told them what the signs would be: "famines and earthquakes in diverse places, men's hearts failing them for fear." And even so it came to pass.

If we be tempted to cry out against God, let us consider that we are living not in the world as he made it, but in that world cursed by sin. And when his peace possesses the hearts of men, then will the whole earth be at rest and quiet!—"British Weekly."

Record of Christian Work

Volume 50 AUGUST, 1931 Number 8

A VETERAN BIBLE COLPORTER catches the attention of two salesmen at a county fair when they ask, "What is your line?" by answering:

"I am selling a light, a mirror and a two-edged sword, all in one."

The result—an earnest conversation, and both salesmen purchase Bibles to take home for family reading.

FOURTEEN HUNDRED COPIES of the Gospel of St. John in pocket size, bound in bright red covers and printed in large type, were presented last May to the 1400 fliers of the Army air armada by the New York Bible Society.

The first Bible to cross the ocean by air was presented by this same society to the mammoth dirigible R-34 before her return trip to England in 1919.

A SAYID (CHIEF) who had recently returned from a visit to Meshed, Persia, was speaking in a mosque in Zenjan. A man who had a bad foot had been cured by the mission doctor. In the course of his address the sayid took it upon himself to warn the people against the mission medical work. He said:

"This doctor has healed the foot of one man and has broken the foot of Islam!"

WHEN A PRIEST IN ITALY was interfering with a colporter who was selling God's Word, a carabinière passed, and the priest appealed to him. The carabinière took the part of the colporter.

"But," said the priest, "church law and canon law forbid the selling of the Bible in the Italian language to the people!"

The carabinière replied: "We know nothing of church or canon law in the realm of Italy."

THIRTY-EIGHT PER CENT of the whole number of Congregational churches in this country, 2065 out of 5419, did not report a single addition on confession of faith in the Congregational Year Book for 1929. Another 1765 churches reported less than 10 members added on confession of faith.

The "Congregationalist" is alarmed, and hopes the National Council will take under consideration this serious situation and seek adequate incentives toward such a revival of evangelism as shall quicken the churches in their primary task.

"MILLIONS OF DOLLARS have been raised in spite of economic conditions, and 70 churches have happily completed debt-reduction campaigns during the past 19 months," said Dr. A. F. McGarrah, director of the Presbyterian Building Funds Campaign Department, in his report to the Presbyterian General Assembly, under those authority the department provides churches with official help in financing new buildings or improvements, and in reducing debts and easing carrying charges.

In addition to the improvement in church finances Dr. McGarrah reported spiritual gains, such as increased attendance and loyalty in churches and Sunday schools.

SOME 40 PROTESTANT DENOMINATIONS are coöperating in the observance of Men and Missions Sunday, November 15 next. Upon this day will be celebrated the 25th anniversary of the Laymen's Missionary Movement and the 125th anniversary of the famous Haystack prayer meeting at Williams College, which is generally regarded as the beginning of American Protestant missions.

Among plans suggested for the observance are missionary sermons by pastors, brief addresses by laymen, missionary themes in men's church groups, and inter-denominational mass meetings of men in the larger towns and cities of the nation.

IT IS RECORDED of Dr. Joseph Parker of London that he was on one occasion walking down Princes Street, Edinburgh, and he passed a Jew who was somewhat ragged. The doctor in his pompous way bowed to this man, and murmured as he passed:

"To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever!"

A. B. MACDONALD, reporter for the "Kansas City Star," who received the Pulitzer $1000 prize for the best sample of reportorial work last year, was asked to name the greatest man he had ever known. Mr. Macdonald, who is now over 50 years of age and has traveled all over Canada and the United States in the course of his work, replied:

"The greatest man I ever knew was a preacher in a little Canadian village. He preached in three villages, riding on circuit, helping people. He did that for 60 years, and died possessing a black broadcloth suit and $125. A great man and a great life!"

SECRETARY WYNN C. FAIRFIELD of the American Board has returned from a study of present conditions in China and Japan. He gives this summary:

The continent of Asia is thrilling with dreams of better times for the common people. While Europe is panic-stricken as it sees its standards of living slipping, and America is hoping that the same fate will not befall her, Asia also is dreaming of longer and better life, economic comfort instead of life on the verge of starvation, freedom for women and better relations of the sexes, freedom from the suggestion of race inferiority. Their prophets of the new day are Lenin, Sun Yat Sen, Gandhi and Kagawa. Three of these four have been vitally influenced by Jesus. They are laying emphasis on the second of the two great commandments, and by it the Far East is judging the Christianity of the West.

mez. Ey yorgunlar ve yükleri ağır olanlar, bana gelin; ben size rahat veririm. Boyunduruğumu takının, ve benden öğrenin; zira ben halim ve alçak gönüllüyüm; ve canınıza rahat bulacaksınız. Zira boyunduruğum kolay ve yüküm hafiftir.

۲۸ مراد ایلدیکی کیسه‌دن غیریسی طانیماز ٭ ای جمله یورغون ویوکلولر
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۳۰ راحت بولورسکز ٭ زیرا بویوندروغم لطیف ویوکم خفیفدر.

Matthew 11.28-30 in old Turkish letters and in the adapted Latin letters used in the new Turkish New Testament, revised under the direction of Dr. F. W. MacCallum of Istanbul, American Board missionary

The English name of Shanghai College has been changed to the University of Shanghai. Among reasons advanced are the general practice in China of calling an institution of higher learning "Ta Hsueh," that is, university, and the loose use of the name college, it being widely adopted by secondary and technical schools.

The institution has been jointly supported by the Northern and the Southern Baptist Conventions, and the Chinese Baptists.

"We have before us a magnificent task," says President Herman E. Liu. "We stand today for growth, physical, mental, and spiritual, and there are difficult problems at every turn, but we are thankful to our heavenly Father for his grace and guidance. We are praying for his continued blessing to make the University of Shanghai more than ever before a beacon light of our Christian faith, a strong evangelistic force, as well as a factor in the general uplift of China."

The earthquake in Albania, which meant little or nothing to us as we read of it in the newspapers, meant much to the American Mission at Kortcha. As a result of it, writes Rev. Phineas B. Kennedy, the government ordered the school to make certain buildings and walls safe, and to tear down two of the oldest buildings. This has led the school authorities to erect at least a section of a boys' dormitory on the hill overlooking the city to which the government gave them title.

All this building means an expense of several thousand dollars. Since the school retains the Bible in its curriculum and maintains sabbath and evangelistic services it does not receive any financial support from the state. Hence an appeal for gifts is made to Christian friends everywhere.

Dr. A. Z. Conrad of Boston is chairman of the advisory committee. Subscriptions may be sent to the Albanian Fund, c/o Guarantee Trust Company, 140 Broadway, New York City.

Mrs. Kennedy is at present in America at 718 Kensington Avenue, Plainfield, N. J., and from there is making an itinerary of speaking, as God opens the way, sometimes using her stereopticon slides. "Kindly pray that she may be guided and kept, and that we here may be helped in maintaining this service in her absence!"

The Presbyterian Board of Foreign Missions would have reported a deficit for the fiscal year ending March 31 if it had not been for the low price of silver, the basis for the currency in China and Persia.

Contributions from the churches decreased $153,722.79, the receipts from women's and young people's organizations fell off by $25,499.53, and individuals gave less by $43,378.22. The only increase came in the contributions from sabbath schools, $3685.36. The unusually low price of silver made possible substantial savings in exchange, about $110,000, without which a Board deficit would have been inevitable.

The treasurer reported the total receipts from all sources as $4,425,540.22, the total expenditures and fundings as $4,424,211.47, leaving a credit balance of $1328.75.

Another Million Testaments Campaign

We are advised that the recent Million Testaments campaign for Latin America has reached its goal. More than 38,000 contributions from 20,000 donors financed the project.

Previous to the Latin America campaign there was a similar effort in China. And now Mr. George T. B. Davis, the promoter of the foregoing, is moved to carry out a Million Testaments Campaign for the Students in the United States and Canada.

There is no question but that many young people of both sexes have their faith in Christ undermined and destroyed in schools and colleges. A certain atheistic association is said to be securing the names of college students with a view to mailing them atheistic propaganda. Whether all this is more serious than it has always been nobody knows, though now we may hear more noise.

However, Mr. Davis proposes to besiege the institutions of learning with attractive New Testaments, and would like to begin next fall. He also craves a mighty volume of prayer to support the distribution.

The office of the movement is at 1505 Race Street, Philadelphia.

Social By-products of Early Methodism

A remarkable tribute to the labors of John Wesley and his immediate followers in building up the national health is to be found in a book recently published in England, "Health and Social Evolution," by Sir George Newman.

Wesley wrote a little book, "Primitive Physic," which passed through over 35 editions. "Its medical prescriptions are innocent of any scientific authority whatever, but its homely advice was the secret of its enormous sale," says Sir George. "The fact is that Wesley's penetrative nearness to the hearts and homes of the workmen of his age was

likely to be more worthwhile and more definitely effectual than all the medical nostrums of all the apothecaries and mountebanks put together. . . . Out of Wesley's work came a widespread health movement, personal and communal and covering the country with its benefits,—a Methodist system of poor relief without the hardship and abuse of the Poor Law, visitation of the sick and suffering in tens of thousands of homes, domestic hygiene ('decency, industry, cleanliness'), dispensaries, schools, prison visitation, and innumerable leaflets on hygiene.

"In these days of a vast and complex machinery," continues the author, "we may smile at the manner and content of the social and medical services of Wesleyanism, but they arrived, and they marked the life and spirit of the cooperative movements then unborn."

World's Christian Fundamentals Convention, Philadelphia

Among the resolutions adopted at the above convention are the following:

The Convention takes this opportunity of again mentioning the great necessity of having the truths covered by the theme of this convention, "The Lord's Return," permeate the living of God's children. It sincerely hopes that each succeeding convention will place strong emphasis upon the need of holy and prayerful devotion to the person of our Lord Jesus Christ on the part of those who hold this blessed testimony;

Be it further Resolved that this convention record its sincere conviction that there is a vital need for a positive testimony to God's saving truth expressed in the Holy Scriptures, and that this Association, composed of various evangelical denominations or of no denomination, has been raised up of God together with other organizations to give this testimony;

Whereas there is widespread unbelief and disbelief taught in many theological seminaries and other institutions of learning, in the secular and religious press and other literature, Be it Resolved that this convention record its hearty endorsement and deep appreciation of the blessed work being done by sound theological seminaries, Bible schools and Institutes and other institutions of learning, and by all publishers of secular and spiritual literature which are true to the infallible revelation in God's Word and the highest standards of Christian living;

Whereas there exists a lethargy and indifference on the part of God's people, Be it Resolved that the World's Christian Fundamentals Association take this opportunity to join hands and hearts with those waiting on God for revival in the body of Christ; further, that we record that the task of the church is to evangelize and to prepare the church of Christ in true holiness for his coming. May this be our constant endeavor, that this revival and task never become secondary, but have whole and warm-hearted consecration with the throb and passion that follow true and abiding service for Christ!

Conference to Discuss Mission Aims and Policies

In view of the wide and momentous changes which have occurred in the world in recent years the Presbyterian Board of Foreign Missions conducted a conference on missionary policies and methods in June at Lakeville, Conn. The conference, which was participated in by nationals from mission fields, missionaries, board members and officers, and specially invited ministers, women and laymen, is an outgrowth of the one held shortly after the Great War in Princeton, N. J., at which time it was suggested that a similar conference be called for each decade.

The nine nationals appointed by the missions or churches in mission lands who were present included:

Rev. Kim In Choon, pastor at Pyengyang, Chosen;

Rev. Leonardo Dia, pastor at Albay, Philippine Islands;

Rev. Cheng Ching-yi, D.D., moderator of the General Assembly of the Church of Christ in China;

Rev. Chang Hsueh Gung, member of faculty of North China Theological Seminary, Tenghsien, Shantung, China;

Rev. S. N. Talib-ud-Din, professor, Theological Seminary, Saharanpur, India;

Rai Bahadur N. K. Mukerji, elder in the Katra church, Allahabad, India, secretary North India Book and Tract Society;

Rabi Stephan Khoobyar, pastor at Tabriz, Persia;

Rev. Erasmo Braga, representative in Brazil of the Committee on Coöperation in Latin America; and

Rev. Kumetaro Sasao, D.D., dean of Meiji Gakuin, Tokyo, Japan.

Discussion was concentrated on five topics which constitute issues of peculiar concern at this time to all missionary workers, though the conference did not refuse to consider any subject germane to the whole work. The topics were: The Evangelistic Aim, and the Measure in Which We Are Succeeding or Failing in Its Realization; The Other Methods of Missions—Educational, Medical, Social Service, Literature, etc.; The National Church; Problems of Missionary Staff and Administration; The Policy of the Future Work, and the Problem of Home Base Appeal and Support.

Lord Jesus Christ, who hast set before the world the perfect pattern of childhood, fill us with deep desire for the complete welfare of all children, our own and those of others: and especially for those children whose dwellings are unlovely, and who are denied beauty, grace and pure affection! So renew the conscience of this nation that we may not rest until every home is a worthy dwelling place for the beauty of God! Amen.

New High Record for Bible Circulation

During 1930 the American Bible Society distributed Bibles, Testaments and Portions totaling 12,035,133, the largest distribution in any year in the Society's history. This was the sixth year in succession in which the distribution surpassed that of the preceding year. The work of translation, publication and distribution occurred in 285 languages.

According to the 115th annual report just published the Society since its organization in 1816 has distributed 228,234,048 volumes of Scriptures.

Young Filipinos (left) and Christian American-Chinese girl (right) supplied with Bibles by the American Bible Society

The ten agencies which the Society maintains in the United States experienced in 1930 the largest circulation in their history, distributing over four million volumes in 135 different languages. The record-breaking circulation of last year was not confined to a few areas, but was spread widely throughout the United States, nine out of the ten agencies reporting increases in their distribution above that of the year before.

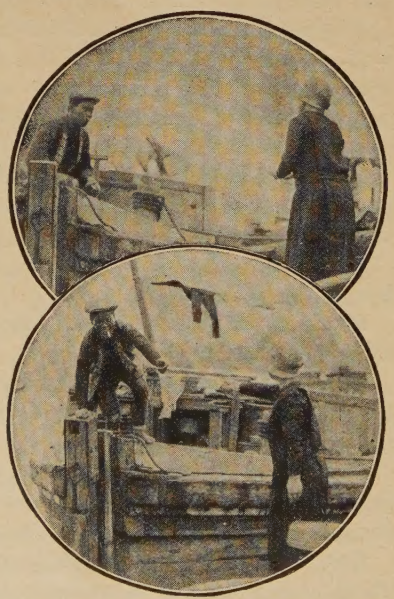
Through its foreign agencies the Society promoted Scripture distribution in 36 countries, and in addition coöperated with missionary organizations by making grants of funds and of Scriptures in 12 European countries. The foreign work of the Society almost without exception felt some effects from the worldwide economic depression, both in increased difficulties of circulation by sales and in lessened income from the churches in these countries. A decline in circulation abroad below that of 1929 occurred in China and Japan, but there were substantial increases in Siam, in the Philippine Islands, and in the lands served by the Levant and Arabic Levant agencies.

An encouraging statistical item is the increase by 33% in the circulation of complete Bibles in China. General Chang Chih-Kiang for the third time made a large personal contribution toward the sale at a reduced price of leather-bound Bibles and Testaments, and for the distribution of these books to Chinese soldiers, theological students, young ministers, and personal friends.

In Mexico City the sales of entire Bibles doubled during the year, and throughout Mexico there was an increase of 25% in the number of entire Bibles distributed.

A noteworthy pioneering translation work was inaugurated during the year by one of the Society's staff in Siam, who with his wife began a three-year stay among the primitive Miao people in the hill country of northern Siam to study the Miao tongue for the purpose of Scripture translation. "Although these workers," says the agency secretary in Siam, "are only ten days' travel from home they are a thousand years away in civilization."

The Society's report states that the Bible in whole or in part has now been translated into 906 languages and dialects.



A Japanese colporter arousing interest, with happy result

Rural Churches Losing Hold

The Institute of Social and Religious Research has found in a coast to coast study that Protestant churches are exceedingly weak and that church members are relatively few in six widely different kinds of rural territory which together comprise more than a third of the area of the United States and contain three and a half millions of people. Besides, in these regions the general tendency of the churches is toward a further loss of their power to attract and hold the people, according to a report of the findings of the study written by Elizabeth R. Hooker and published by the Institute under the title, "Hinterlands of the Church."

Four of the six areas, the grazing and the dry-farming sections, the high mountain districts of the Far West, and various cut-over lands, are of comparatively recent settlement, but the other two include such old hilly areas as those of New England, and county after county in the long-settled country of the Middle West.

The report states that "the responsibility for affording religious ministry to the people of these vast hinterlands of the church is largely a Protestant responsibility."

The ineffectiveness and the continuing decline of the Protestant churches in these regions are attributed in part to the policy of using the same stereotyped methods in the rural districts everywhere instead of trying to adapt the methods used to the distinctive needs of each particular kind of territory. As bearing on this point an outstanding feature of the study is its effort to show how certain unalterable factors, such as topography, climate and rainfall, profoundly affect the church situation and create different problems in the different places.

Within all the counties surveyed the open-country districts and the smaller centers have relatively fewer church members than have the larger centers. In the old level areas the abandonment of country churches is progressing at an accelerating speed. In Vermont the proportion of families adhering to churches has declined a third in 50 years.

In the old days of intense denomina-

tional activity it could be assumed that every district would have a church within reach. But in the new lands, in the absence of comprehensive interdenominational policies, hundreds of hamlets and many thousands of square miles of hinterland are without religious services. In other localities attempts at ministry have soon been abandoned.

If evenly spaced, the churches of the grazing lands would be 18 miles apart and those of the mountain sections 13, while the distance between neighboring churches in the old hilly areas would be four miles, and in the old level areas only three and a half miles.

In the old level areas the number of constituents of country churches has been diminished by the superior attractions of churches in neighboring towns and cities. The same tendency is at work in the old hilly sections in country neighborhoods from which large centers are readily accessible. Even in the newer regions many churches in districts connected with large centers by improved roads are feeling the effects of a similar withdrawal of adherents. The tendency is particularly marked in the Columbia Basin and near Seattle, Denver and other large cities.

The average Protestant church membership for the individual areas ranged from 73 for the dry-farming regions to only 46 for the counties surveyed in Vermont. The churches of small centers and open-country districts average much smaller than this, and a large number of them have fewer than 25 members apiece. Being small, the Protestant churches cannot afford a modern church building, or much fuel, or light, or music, or any of the many other things utilized in a modern church program.

A Congo Kapita Converted

Miss Frances Allison

One of the greatest transformations experienced by a native is shown in the life of another warrior who has just laid down his life on our Congo field.

Mabengi's childhood was no different than that of any other heathen child's. Before his conversion Mabengi was made kapita or headman of the district by the state government. His wisdom and skill in this line of work was invaluable, and he soon became known as one to be feared among his own people.

Some trunks had been stolen from some white people. Mabengi was dispatched to the village to recover this property. Many men, women and children were cruelly murdered at the hands of Mabengi and his men with their guns, spears, and knives. Shortly after this incident Mabengi was passing our mission station at Yema. Conviction was brought to his heart by a song he heard. He tried in his own efforts to do better but failed.

"I am wicked. I am a murderer. What shall I do to get rid of the smell of human blood from my hands?" he cried out as the recollection of the song came to his mind.

He used much soap. He went to a stream and rubbed his hands with sand, but to no avail. The bloodstain still remained. In desperation he told his wife of his distress. She, who was also seeking the truth, said:

"Mabengi, nothing but the blood of Jesus can wash those stains away!"

It was a happy day for the missionaries when Mabengi was led down into the waters of baptism. No less zealous has he been for the Lord since his conversion than he had been working for the state government before. Time fails to record the hardships, the sufferings, the privations, yes, the persecutions through which this man has passed for his Lord. Like Daniel of old he prayed three times a day, and often at three in the morning his voice was heard. He was a foreign missionary indeed, in that true to the vision God had given him he opened up the work in the Portuguese field. Thus this noble teacher and evangelist for 25 years and a successful pastor for five years has been taken home, but his works do follow him.—"Alliance Weekly."

Day of Jesus Christ (The): A Study of the Philippian Church, by J. C. Massee. Fleming H. Revell Co., New York. 125 pages. $1.25.

The particular point of view from which Dr. Massee writes seems to be that Philippi was a colony of Rome and also a colony of heaven, as Moffatt translates the key verse, 3.20. Hence application to the present situation of Christian churches in the complex life and politics of America. Philippians 1.27 indicates that believers live under two flags. Other references tap questions of race, righteousness, the social gospel, the place of women, etc.

It is a valuable essay from a new angle upon a familiar portion of Scripture.

National Pronouncements

A National Call to Prayer is being prepared by the Business Men's Council of the Pocket Testament League of Philadelphia for presentation to President Hoover.

At various periods in the history of our country situations have arisen which have caused the nation to realize keenly man's limitations and his need of conscious dependence upon almighty God.

In recognition of this need the chief executive has more than once called upon the people of the United States to observe a Day of Prayer and confession of sin,—a day devoted to earnest petition to God for mercy, for light upon individual and national duty, for wisdom and courage in the face of problems to a solution of which the natural abilities of man, apart from divine favor, were proving grievously inadequate.

"It is the conviction of the signers of this appeal," says the Call, "in common doubtless with uncounted numbers of our fellow citizens, that while the United States is privileged at this present hour in its history to be the possessor of unprecedented resources, courageous leadership and unflagging zeal in material achievement, yet it cannot as a nation find the solution of its own increasingly acute problems, or make its due contribution to the solution of the present world situation, unless enlightened by the wisdom and guided by the hand of almighty God through the Lord Jesus Christ and in the power of the Holy Spirit.

"From the present depression in the normal activities of the life of our nation no one is exempt. It is a worldwide depression, both spiritual and material,

arising from and creating issues reaching into every department of life. Most serious of all, however, would be a spiritual blindness and defeatism that permit individual or national pride to usurp an openly avowed dependence upon God, and to frustrate a national recognition of our one source of power and wisdom and effective solving of the intricate problem of this hour.

"It is not by the path of pride that men or nations arrive at worthy goals, but by the release of God-given wisdom and energy through the prayer of humble, contrite and expectant souls who profoundly believe with the prophet that it is 'not by might, nor by power, but by my Spirit, saith the Lord of hosts.'"

This memorial to the president of the United States is therefore being prepared in the earnest and confident hope that he will take whatever steps may be needful to call upon the nation to observe an appointed Day of Prayer, "and we venture to assure him that in so doing he will have the support of millions of our people."

The Religious Society of Friends in Ireland, assembled in their Yearly Meeting representing the whole society in Ireland, noted with deep concern the great prevalence of gambling in that country at large, which has become evident since the legalization of betting shops and the institution of hospital sweepstakes in the Irish Free State. In a statement they issued they say:

"We are convinced that betting and gambling are not only morally wrong, but are directly responsible for much poverty, misery and crime, and that the unhealthy excitement which they engender impairs the capacity for steady and honest work, and is subversive of the formation of habits of industry, thrift and self-reliance.

"We feel that it cannot be right to seek an end however useful by means that are wrong, that permanent good will never be secured by immoral methods.

"We appeal to all those who have the true welfare of our country and its citizens at heart to oppose and discourage the practice of gambling by every means within their power."

The Problem of Censorship

The growing censorship over the stage, movies, books, newspapers and radio has prompted the American Civil Liberties Union of New York to organize a nationwide movement to oppose it.

No centralized agency to fight against censorship in all its phases exists, they say. A disinterested public service, divorced from all commercial considerations, is by them considered essential. "We propose to focus all the forces in favor of freedom from censorship."

By censorship they mean any power to suppress the expression of thought, either by preventing its expression in advance or by prosecution under cover of vague definitions of law.

Some 46 names of men and women are listed as officers and sponsors of this National Council on Freedom from Censorship. They include authors, theatrical people, and others known to be sympathetic to such a demand. Two rabbis and one prominent "Rev." are among the names.

There is no question but that they can make out a fairly strong case in certain directions, chiefly because of the lack of uniformity in the exercise of censorship in different fields. What, for example, is obscenity? The law contains no definition, and the censors do not agree. Books sold openly on every newsstand may not be dramatized as plays. Plays that run for months on Broadway and operas acclaimed for centuries may not be dramatized for the movies. Many things commonly heard in talkie dialogue may not be broadcast on the air. Foreign books barred by customs officials go freely through the mails in identical American editions. Books barred from the mails as obscene get a clean bill of health from the Customs Bureau.

"Consider the list of motion picture cuts made by the six state censor boards over the last five years," says the statement. "Maryland bars a kiss on the neck, but winks at a drinking scene. Kansas censors bar the sight of a whiskey bottle, but kisses on the neck are entertaining. In Virginia all passion must be blessed by a marriage ceremony. Ohio doesn't like pictures dealing with jail breaks, and considers an actress in her underwear as indecent, though lingerie advertisements in the newspapers are not. New York—of all places—bars scenes showing a policeman or an official accepting graft. Pennsylvania, the strictest state board of all, is likely to bar anything."

The Post Office department has wide discretion to decide what matter is obscene or seditious. The department's solicitor simply notifies a publisher that his book or newspaper is unmailable, and the bars are up. Publishers seldom get relief, because the courts will not interfere with a ruling unless it is "clearly wrong." To pass on every case would make them administrative bodies. A single lawyer in Washington, therefore, is dictator over what the nation's readers may get through the mail.

The Customs Bureau is another censor—over foreign books. But the Bureau no longer alone decides these issues. The books must go to court where a jury passes on their alleged obscenity or sedition. This is a vast improvement over the old system under which the Customs Bureau, like the Post Office department, decided these cases itself. Customs clerks have built up whole libraries by the simple process of saying:

"Sorry, Madam! This book is banned by the Treasury department. You'll have to leave it with me."

To prove his point he shows her a list of 739 titles officially blacklisted by the government.

City regulations also control plays, movies and the sale of literature. Police frequently assume arbitrary powers of censorship under laws that were never intended to give them authority over public morals.

Boston is the most notorious of American cities in its diverse methods of censoring, continues the statement. The city censor is the head of the licensing department of the mayor's office. By threat of revocation of either the amusement license or the building li-

cense through some minor technical violation of the building ordinances theater and hall owners are effectively prevented from staging any performance which he does not like.

Who is to decide what is "obscene"? A policeman? A politician? A professional vice hunter?

"Censorship is a futile business. In barring these reflections of life it directs itself not to the causes of immorality, but to its results. Furthermore, censorship feeds the growth of immorality by advertising it with a label, and putting a premium on it with the sign 'Censored.'"

The platform of the new council is stated in these terms:

"We maintain that selection of themes for books, plays, and pictures should be left to the industries themselves. Laws still exist in all the states as a threat to commercial pornography. In cases where good taste alone is involved the public can make its verdict felt in the most sensitive place, the cash register."

Allies for Prohibition

The Allied Forces, a new and united movement for the Eighteenth Amendment and in support of liberty under law, has been organized. Scores of prominent men and women are named as officers and sponsors.

Three campaigns will go forward as one.

First, Allied Youth.

After a series of conferences from coast to coast, an organization meeting was convened in Pittsburgh, Pa., last April. At that meeting reports were received from every state of the Union. Nine hundred and eighty-six young people were nominated and confirmed as state and local vice-presidents. In this executive group are Roman Catholics, Jews and Protestants. A continuation committee was appointed, with power to complete details of organization and campaign plans.

Field activities of the movement will begin immediately after Labor Day. It will enroll hundreds of thousands of young people, and it will promote a national youth program of education and inspiration. Already a number of state and national organizations have merged their programs in this movement.

Second, the Allied Campaigners, a Flying Squadron for the Eighteenth Amendment.

Beginning in Washington, D. C., September 8–10, the Allied Campaigners will conduct in over 250 of the largest and pivotal cities of the country, including every state capital, a three-day program of educational conferences and inspirational mass meetings. This campaign, while conceived on even a larger scale, will follow the general plan of the famous Flying Squadron of America led by Governor J. Frank Hanly of Indiana. It will be remembered that 17 years ago Governor Hanly and his associates conducted a remarkable nine-months campaign for national prohibition.

The Allied Campaigners will be in the field daily from early September of 1931 into June of 1932. More than 1500 mass meetings will be addressed by these speakers. It is estimated that more than two million persons will be reached directly. The program provides for training representatives from hundreds of surrounding cities and towns which cannot be included in the itinerary. These men and women will duplicate in their own communities the work of the Allied Campaigners. A local society for the support of the Eighteenth Amendment will be organized in every city visited. In a preliminary experimental effort more than a hundred of these units have already been organized. The plan has captured the friends of prohibition in every community to which it has been presented. A program of educational and enforcement activities is now being prepared, and will be left with each center organized. A "munitions factory" for campaign supplies has been set up, and a house organ will be published beginning September 1, 1931.

The field activities of Allied Youth and of the Allied Campaigners will go forward together. A banquet of the Allied Youth will be held in each city on the third day of the series of meetings. The enrolment and educational activities of the two programs will be united, and they will have a common sponsoring committee.

Third, the Allied Business Men and the reorganized American Business Men's Prohibition Foundation.

The Allied Business Men will conduct a comprehensive nationwide advertising and publicity campaign.

The unity of the Allied Forces for Prohibition is essentially that of the Allies in the World War. Each group retains its identity and responsibility for administration, but the command is united.

The campaign mass meetings are to be held on neutral ground in public halls and auditoriums.

While a majority of those associated with the Allied Forces are members of existing temperance and prohibition organizations, this new movement has no official relationship to any other society or group. It is in complete accord with the common purpose to strengthen the Eighteenth Amendment and promote law enforcement.

Wherever practicable, the field campaign and educational activities will function through existing prohibition and law enforcement groups.

Defining the spirit of the campaign Dr. Dan Poling said:

"The leaders of the Allied Forces do not believe that 'All of God's children' are on one side of this issue. They know, too, that there are other issues. They recognize an honest, deep-seated difference of opinion. But they do

The Seven Sayings from the Cross

Rev. Harold Camp, Oakland, Cal.

The Voice of Forgiveness—"Father, forgive them, for they know not what they do";

The Voice of Salvation—"Today shalt thou be with me in Paradise";

The Voice of Consideration—"Woman, behold thy son! Son, behold thy mother!";

The Voice of Loneliness—"My God, my God, why hast thou forsaken me?";

The Voice of Humanity—"I thirst!";

The Voice of Victory—"It is finished";

The Voice of Communion—"Father, into thy hands I commend my spirit!"

believe that prohibition is a national issue and must be treated accordingly. They are unequivocally for the Eighteenth Amendment. They believe that the great majority of the American people are with them. It is their purpose to assist in giving this majority reasons for its faith and a fully organized expression, locally and nationally.

"The Allied Forces hope to promote in this new and united way support for the Eighteenth Amendment and for liberty under law made imperative by the present crisis."

A Daily Vacation Bible School in Honduras conducted by the Central American Mission, Dallas, Texas

The Pope's Encyclical on Labor

The pope's encyclical on Labor describes the economic woes of these times admirably, and the suffering people the pope depicts with rare sympathy. He believes the reconstruction of the economic system is absolutely necessary, but he gives no slightest hint as to any real change. As for socialism and communism, they are both anathema, which means of course that democracy is also. They are all counter to the law of the church.

All we get from the encyclical is charitable sentiment and a plea to the holders of economic power to help the poor people. And if they do not, what then? Nothing! That is weak talk from a pope, who is accustomed to put people in their place, be it heaven or hell, by commanding them to believe and do certain things.

If Pius XI had laid down the law to all Roman Catholic capitalists that they must share precisely so much with the toilers or suffer the punishment of the church, just as he does on their doctrinal beliefs, that would have been something. But he kept safely to moral generalities, with no orders at all. The more we reflect on his caution the more he seems to have harassed and hindered the present critical situation.

As long as Rome teaches subjection to authority, how can she expect her people to have any freedom? She knows they cannot; and she does not want them to have any freedom. What she does want is a continuance of benevolent autocratic control of wealth in the hands of a few as she herself has absolute authority in religious doctrines.

If her people should suffer under such a system even unto death, the church would let them die rather than permit them to take the law into their hands and make an economic order according to their hearts' desire. That has occurred many times. She does not care for them. She thinks only of herself. If they get power her doom is certain.

Capitalism, using that term for economic autocracy, has always had her staunchest friend in the Vatican: they are bred of the same basic philosophy. Their agreements will continue as long as they both last.

But how long will Romanism last? What is this we hear right in Italy, outside the pope's door, following the publication of the encyclical? His portrait trampled and spat upon, his named cursed, and Fascism exalted! Yesterday it was Spain in terrible violence burning and pillaging the places of sanctuary, a revolution ending the papistic monarchy. Memories are still vivid of Mexico, and the vehemence of our recent visitor Archbishop Aglipay at the mention of Rome in the Philippines; and not yet forgotten is our presidential election of 1928.

When we put the meaning of it all down in plain words it is a simple matter. The rights of the people are paramount. The pretensions of the church to authority over them are ridiculous and intolerable. The philosophy of Rome and the philosophy of this present changing world are in deathly conflict. They do not jibe at a single point.

The amazing thing is the ability of the church to survive the strife. . . .— "Christian Register."

Through the Eyes of Children

In London, down in a slum area, some children were asked: "What would happen if Christ came to London?"

Some of the answers were:

"The people whose houses are dirty would clean them, because they'd think Jesus would see them."

"The first thing he would try to do would be to shut up the public houses." (More than half the class put this. Public houses or pubs are the saloons in England.)

"The people in London would shut up the pubs, and pull them down, and build some houses there with gardens at the front, and perhaps at the back as well." (Nine years old.)

"If he saw the people going into beer pubs he would try to make them happy without drinking beer."

"People would not keep birds in cages any longer."

Religious Freedom in Spain

The proclamation of the Spanish Republic produced profound emotion in the hearts of Spanish evangelicals. The third article of the program of the provisional government is:

"The provisional government makes public its decision to respect in full the individual conscience by means of freedom of creed and worship, and the state shall not ask any citizen to disclose his or her religious convictions."

"Le Christianisme au XXe Siècle" gives extracts from the first sermon preached by Pastor Fernando Cabrera in Beneficencia Church, Madrid, after the proclamation. In this and other addresses he said:

"This proclamation raises us to the rank of citizen, which was refused us in our native land. Protestant Spaniards have been considered throughout the country as citizens of the lowest class, being denied even bread and water wherever it was possible to do so. I could state a long list of incidents showing the abuses, outrages and vexations Protestants have been obliged to suffer during the last 55 years, but I will mention only the most recent ones.

"Many were the congresses and conventions held in Barcelona during 1929 because of the International Exhibition. All of them were favored by the government and authorities. All of them had official buildings in which to hold their meetings, and the support and praise of the press. We Protestants did not get for our humble Evangelical Congress even the crumbs of the table. We were not allowed to hire a place where our meetings could be held, although the entrance being strictly by invitation we can say that they were nearly private. We asked for little indeed, and were denied even that little.

"The case of Carmen Padin, prosecuted and imprisoned only because she said that the Virgin Mary had given birth to more children than Jesus.

"The case of the Guisando's postman, an event that took place this year of 1931, the said postman being prosecuted by law because he stated that men ought to confess their sins only to God who never deceives, and not to the clergy who can deceive because they are men.

"These are cases amongst many more that show perfectly the religious intolerance which was reigning in Spain up till now.

"Many are the persons (priests included) who, being thoroughly satiated with the superstition and tyranny of the Roman Catholic church, sympathizing with our religious ideas and loving the pure gospel of Christ, had not dared to take a decisive step to follow our dear Saviour because they were afraid of the opinion of their families, the mockery of friends, the losses in business, etc."

Recalling other acts of injustice to which evangelicals were subjected, the abuses committed against them in small villages, the bitternesses they have had to suffer and the tears they have shed, Pastor Cabrera said they received the proclamation with sincere enthusiasm because the régime of the monarchy rendered life more and more impossible each day.

"What could we expect of a monarchy that had delivered itself into the hands of the Jesuits? What could we expect of a king who offered his sword to the pope for the persecution of heretics in Spain? What could we expect from a system which had established the Inquisition in Spain? Nothing, absolutely nothing!

"It is the monarchy that has made us republicans, and for that reason we ask God that the existing régime be established definitively, and that he will guide and illumine the men who have assumed the difficult task of leading Spain along the road of liberty. These men can count on our constant prayers.

"We must work for a greater Spain from the spiritual and divine point of view. So, then, our battle cry must be, 'Spain for Christ!' . . ."

Now is the opportunity to press the evangelization of Spain. People are anxious to hear something different from the doctrines of Rome. But there are only about 200 places of evangelical worship in all of Spain, among a nation of 22 millions.

Separation of church and state now seems to be a fact in Spain, and in both politics and property the loss to Rome is the greatest she has suffered in our generation. Her discerning prelates and laymen nust understand as they view the present world that the church as political is repugnant to free peoples.

The Roman Catholic press and party in this country have been markedly silent upon the overthrow of Romanism in the land that gave birth to Jesuitism.

What of India?

An American woman asked Gandhi: "What is the secret of a successful life for a modern ambitious youth?"

After a long pause he answered:

"The Sermon on the Mount."

Again she questioned: "What is the defect of Western nations, and how can we remedy it?"

His reply was: "Sell all you have and follow Jesus Christ!"

The Communal Problem

There remains one problem in India that seems almost beyond reach of solution, writes Dr. Sam Higginbottom of Allahabad. He refers to communal representation.

According to the principle of communal representation each of the two major religious sects, Hindus and Moslems, gets its members elected to the provincial legislative councils and the imperial assembly in proportion to its numbers. Each community elects members of its own community up to the numbers of seats to which it is entitled. The greater the percentage of Hindus, the greater the number of representatives, and it follows from this, the greater the number of official posts under government. There is, therefore, a desire on the part of each community to swell its numbers. (No conversion to Hinduism was possible for a non-Hindu until the days of communal representation. Now conversion is not uncommon.) The real cause of these communal riots between Hindus and Mos-

lems is not so much difference of religion as economic struggle for public office.

"I do not believe the mind of man could invent a more divisive system than the system of communal representation," says Dr. Higginbottom. "As long as it is in force there will be communal clash and struggle. To get rid of communal representation is a necessity if India is to march on to her fullest, richest life. Unless another method is discovered civil war between these two great religious groups seems probable within the near future.

"The Christian college that throws the members of the different communities together in friendly social groups is one of the factors making for intercommunal good will. In this aspect alone the Christian college is justified. In most non-Christian colleges the different groups live in separate hostels. They have Hindu hockey teams playing against Moslem teams, but the Christian college team has Hindus, Moslems, Christians, Parsees and outcastes all in the one hostel and on the one team. In Christ there is neither Jew nor Greek, barbarian, Scythian, bond or free: all are one!"

Complexities of Everyday Living

Miss Ruth Cowdrey, who served for ten years as general secretary of the Young Women's Christian Association in Madras, India, found daily living there a complex thing, but withal so fascinating that after a six months' furlough in this country she will return in the fall. Through the Association she enjoyed a privilege, accorded to all Association secretaries, that is not available for many philanthropic organizations, and that was access to the students in colleges and universities. In these institutions there have been organized student groups with a membership of over 800 girls.

"The girls of India," said Miss Cowdrey, "are easy to approach on the subject of religion. They know no prejudices. A religious meeting invariably attracts great numbers. When Stanley Jones gave lectures in Madras so many girls were in the audience that every seat was occupied, and scores sat on the floor. They attend Bible classes with enthusiasm, conduct their own discussion groups, and are keenly interested in all questions relating to the Bible."

Christianity has more followers in India than is dreamed. In Travancore there is a Syrian Christian church that dates back to the third century. Once a year there is held a religious festival which attracts as many as 30,000 followers. "One of our secretaries attended this meeting last year," continues Miss Cowdrey, "and she said it was an unforgettable scene."

As is true elsewhere in the world, the thousands of Indians who profess Christianity are the most advanced and progressive people of all India.

In the intimate daily relations with the different peoples of India a secretary must proceed slowly and cautiously, else that which is one folk's creed may be another's most detested aversion. This is illustrated in a homely fashion in the hostel in Madras. In the large cities in 40 countries the Y. W. C. A. maintains hostels where girls who come to the city to study or to earn their living may find safe and comfortable homes at a minimum cost. In Madras it is necessary to open three hostels, for no two representatives of the divisions of social life in India would live together. In one are housed the Anglo-Indians, in the second the Indians, and in the third the Europeans. The prices for board and room are highest for the last named, and lowest for the Indians. The reason is obvious. The Indians are poor: they can only pay for and expect the simplest of food. But out of this group there come the girls and women of superior intelligence. They seek to become doctors and teachers, the highest professions available for women of India today. The typists, clerks and stenographers come from the other groups. The managers of the hostels must go slowly and thinkingly, for never will it do to hire any other than a caste cook. The outcaste may be employed for menial tasks, but not otherwise.

The girl who becomes a teacher is respected, and she may go without fear to the most remote village to find employment, but the girl who becomes a doctor must fight such serious opposition that there are few who will establish practices where without doubt they are most needed, and that is in the remote places. Not more than four years ago a girl who made such a venture was stoned. There is a conviction that teaching school may be a woman's job, but healing is beyond her skill. Many girls are attending medical schools, but unless they can find employment in the school they seek it in a hospital, or in a city which is more modern in its thinking.

To be a spinster in India is not so much of a disgrace if said spinster is self-supporting. The marrying-off of daughters is an economic measure. Fourteen is the legal age, but if parents are not desperately poor a girl is permitted to remain unwed.

Insatiate

N. V. Tilak, India

The more I win thee, Lord, the more for thee I pine:
Ah, such a heart is mine!

My eyes behold thee and are filled, and straightway then
Their hunger wakes again!

My arms have clasped thee and should set thee free, but no,
I cannot let thee go!

Thou dwell'st within my heart. Forthwith anew the fire
Burns of my soul's desire!

Lord Jesus Christ, belovèd, tell, O tell me true,
What shall thy servant do?

The Limitless Horizons of Our Lord

A Commencement Sermon at the Northfield Schools by Rt. Rev. John Thomson Dallas, D.D., Bishop of New Hampshire

Jesus Christ makes people grow. His friends in every generation have found out this truth. Mary, the mother of Jesus, sensed this before her Son came, and in words which still are filled with prophecy she pictured the power in the gift of the Saviour, power that contained growth and change and development and the reversal of old judgments.

The Son himself went out of his way to show the horizons, the newnesses, and even the dangers which he offered his friends and lovers. He warned them about the cost that must be counted. He called their attention to the righteousness of scribes and Pharisees which was as nothing to what he expected of them. He repeated again and again, "Ye have heard," and then with the sound of a trumpet, "I say unto you!"

It need not surprise us, then, to have St. Paul, who had not been able to discover the limits of Jesus Christ, put the heart of his experience in words which brush aside the débris of life, which overturn the incumbrances of tradition and inheritances. He had learned that you never could tell into what adventure Jesus Christ would lead.

The founder of these Schools discovered the same thing not only about himself and his own work, but also he was possessed of the idea of growth and aspiration and the plus sign as he beheld the boys and girls in these New England hills. In his heart and deep in his mind he must have seen what a modern education and Jesus Christ could do for them.

In that great story of Victor Hugo's the good man in the beginning of the book had an idea of unselfishness so without limits that it knocked down the walls of habit and of hatred in another soul. The expansiveness of the idea in the good man released an expression of charity without limits in another man. It seems ever to work this way. One of the reasons why Abraham Lincoln is looked up to, not only in America but the world over, is because he has become the personification of a freedom which is a horizon that widens with constancy.

There is at the edge of Trafalgar Square in the city of London a statue which is of great severity in its design, although it depicts and memorializes a gentle nurse. It is the tribute of the British empire to Edith Cavell. It bears the words of that woman as she faced her executioners. She, too, had discovered that the institutions of men have limitations. She summed this experience up in words of such terseness:

"Patriotism is not enough."

Apparently she had sensed a grandeur and a dignity of behavior which gave her such courage as was here.

This capacity in all of us is at the base of all invention and exploration, and made for the teaching of Jesus a garden in which to grow. In spite of fear and cowardice and sin it is something which tugs away within us all, and which would urge us to grow.

The Experience of St. Paul

In the first letter which St. Paul writes to the Corinthians he is most awfully practical. We hear the 13th chapter of his letter often spoken of as a poem or hymn or dissertation on love. It may be all these, but it is vastly more, because it shows where folks live more nearly than many a poem or hymn ever was intended to show. It is a few sentences which place Christianity on the ground floor of life and with no curtains in the windows. It is so direct as to be almost common. It is so searching as to be almost vulgar. Like the scene in the 25th chapter in the Gospel of St. Matthew it leaves no place for a coward to hide, no fine pious phrase to get behind, no sweetly-scented atmosphere in which to loll. It is life filled with bitterness, pain, suffering, misunderstanding, unfairness, deceit, defeat.

St. Paul knew what he was talking about. He had tried it out. Who ever had had greater faith, a more illustrious faith? Who ever had been hated, persecuted more than he? Wherever had there been such pride in religion, such devotion? When had anyone had a teacher and a tradition of finer calling than he? He had sat at the feet of Gamaliel. He had prided himself on being a Jew of the Jews, of a tribe that held its head high. No Sunday school superintendent has ever been more pious, no deacon more punctilious, no churchwarden more smooth. No priest had ever passed by on the other side with greater disdain. His faith—the faith of his fathers—to be died for—fought for—but it was not enough! He had bumped into an ideal. He had absorbed an idea. He had fallen in love with a person. In this experience he discovered that faith was great and grand and good, but not enough. Nevertheless, the experience was of such reality for this man of Tarsus that it transformed him from a hard, wrathful hunter of Christians into a hero who with a song of love humming in his heart endured shipwreck, whipping, prison, and being made an outcast from the very tribe and set of which he himself once upon a time boasted.

He found, too, when he fell in love with Jesus, that such a fine quality as hope was not enough. And what a hope was his! Hope was hardly a halfway house. The pride, the ambition, the dream, the satisfaction, the victory of his nation had all to be discarded. It was a bigger world he found in Jesus. It was a bigger faith he found in Jesus. It was in Jesus he found an absolute standard of charity.

Let Us Be Sure!

Let us be sure, we Americans of 1931, that this charity of which we hear and learn, and which seems so grand to us, let us be sure that it is what St. Paul meant and what our Lord himself meant! We have a little been fed on a picture of Jesus which goes with the hymn, "Gentle Jesus, meek and mild," and in consequence our religion is sometimes inclined to be filled with sentimentality and mawkishness. We might do well to draw our thought of Jesus from another hymn.

"Thou Son of God, whose flaming eyes
Our inmost thoughts perceive . . ."

to say nothing of that picture of St. John, who wrote:

"His eyes were as a flame of fire, his

voice as the voice of many waters. Out of his mouth proceeded a sharp two-edged sword, and his countenance was as the sun shineth in its strength. And when I saw him I fell at his feet as one dead."

Now, such a picture of Jesus Christ, such a thought of Jesus Christ as St. Paul had, a religion of such searchingness as we get in these few words, "Faith, hope, charity, the greatest of these is charity," leave no room for the milk-and-water sort of stuff that some of us may have had the presumption to call Christianity. We will not stop to ask what sin and sins we allow and encourage to remain in our own minds and bodies. If once we get a glimpse of the charity which is of the heart of God we will know that we have got to keep in training that we may do the work which he has given us to do. Our generation has gotten well past the place where we are religious to save our own souls. We are beginning to see the two great elements in Christianity are to worship God and to do service for mankind. It is only by the most severe training on our own part that we will ever be able to keep in condition to offer our praises to God and to work for our fellow men.

Were the Lord Jesus to walk our way today, would we invite him to examine the quality of our education, to observe what we Americans allow to go by the name of art, to witness beggars on the corners of our streets, to behold the crowds of boys who run wild and for whom no ideal of citizenship and gentlemanliness is held up? If Jesus should come this way today, would we like to tell him about the child labor in America, the many children born out of wedlock, the cripples, the born blind, the delinquents? Were the Lord Jesus to walk this way today, would we dare boast of our faith and of the hope of our nation? Would we dare even murmur the word charity?

Were St. Paul to appear here today he would first be astounded to see how much the world has grown since his day, how it had grown in faith, in hope, in charity. But soon would he find out that in the standard of Jesus mankind still had a limitless horizon to grow up to and into.

Young men and young women, you go forth from a Christian school, of which you may well be proud! In many ways you are the hope of the world. Your school came out of a great religious experience. It was a religious experience which cost an awful price. But it was the price of which Jesus warned us. Within it is the germ of an ever-increasing growth. Do you dare?

Strengthening Our Evangelism

Given at the Northfield Evangelistic Conference by Rev. Charles W. Brewbaker, D.D., Dayton, Ohio

The subject of my address indicates that there are weaknesses in our evangelism which need careful consideration, and that evangelism needs an earnest effort on the part of Christian leaders to give it increased effectiveness. In spite of improved organization, administration and technique in church work, the growing world-wide emphasis on religious education and innumerable church activities, as well as the raising of vast sums of money for church work in its many aspects, we must confess that there has been a general sag and growing indifference in the spiritual life of church people, a diminishing attendance at public worship, and an appalling lack of passion on the part of many for the salvation of others. This statement is verified with few exceptions by city and country ministers alike, and is shown in recent statistical reports. It is also evident that too many do not take church membership seriously.

This is not a time for pessimism or extreme optimism. It is a time for wise and proper appraisement of the facts and spiritual conditions as we find them. We must begin where we are and proceed thoughtfully, cautiously, progressively and thoroughly in the work of evangelism, which is our supreme objective and which lies at the heart of all our church life and activities.

A prominent editor of a great daily, who has traveled widely, observed closely and actually knows present world conditions, recently said to me:

"The church must awaken and do something, or we will all go to hell."

He added: "You know what I mean. Russia has some good things, but without God and religion she will fail."

Allen K. Foster in his volume, "The Coming Revival of Religion," says: "The world is sick. The most arresting fact emerging the last ten years is the unanimous judgment of all critics that what our world needs above all else is religion."

The fact is, the world is hungry for a revival. Today all kinds of religious nostrums are offered for present ills by religious vendors and zealots.

The history of our religion shows that revivals emerge following war, theological controversies, periods of extreme prosperity, and panics. I think I am safe in saying that there are hopeful signs of a coming revival, of a new evangelism for the changing period upon which we are now entering and for which the church must prepare herself adequately.

While we have the same Christ, the same stubborn fact of sin with which to deal, the same infinite resources at our command, and hopeful signs of a great revival, yet there needs to be serious thought and united effort in strengthening our evangelism as we find it now if we would meet daringly, hopefully and confidently the challenge of change and be victorious.

We need to seek anew the reservoirs of power as found in the Bible, prayer, faith, the Holy Spirit, and faithful Christian living. As followers of Christ a new mystical element must be experienced and the wonders of this scientific age must draw us nearer to God. Science and true religion must clasp hands and travel together toward new spiritual heights. The curse in much of our present-day preaching, teaching and living is unbelief and lack of a rich personal Christian experience on the

part of those who profess to be the followers of our Lord.

The church must without equivocation present Jesus Christ as an adequate Saviour and Lord, and define clearly the meaning of religion as taught and practised by him. Foster says, "To follow Christ does not involve acceptance of all the church does or thinks, but definitely does mean adopting his motives and his principles and living by them."

We must present a gospel which will capture the intellect as well as the emotions of modern men and the modern world.

It must be educational as well as emotional, and at the same time intensely simple and practical. We must have both. Jesus emphasized both. We must seek by the aid of the Holy Spirit and the wise use of the agencies provided to unify personality in the likeness of Jesus.

Evangelism must be continuous and must be properly coördinated with all other phases of church work. It has been entirely too periodic and fragmentary, and has been woefully misunderstood.

We will never bring evangelism to its full strength until the church considers and acts seriously on the significant statement of Dr. Mott, who in a recent address said:

"Even more depends on what we do before we evangelize and what we do after than on what we do when we evangelize."

Said he: "If I had to live my life over again I would spend vastly more on what precedes evangelistic work and in what follows than on what takes place in between. It is here that we are weak."

The editor of the "Religious Telescope" puts it forcefully in this way:

"Evangelism cannot be made an isolated work. It roots itself into the entire life of the church. Hence it follows that to make direct evangelistic efforts fruitful and the fruitage permanent the soil for the rootage must be kept in proper condition. Something must be done before as well as after if evangelistic effort is to prove satisfactory in any considerable degree."

The trouble with us has been that we have depended too long on "relays of enthusiasm" instead of making our churches centers of constant spiritual activity, made up of members who have a constant rich and growing Christian experience.

A Vigorous, Spiritual Membership

If we would have strong evangelism and soul-winning and a perennial functioning of the church, then we must have a membership with a deep, rich, vigorous spiritual life and perennial Christian experience. Then we would not neglect, but would value even more than ever, the special seasons given to evangelistic effort during the church year.

Provision must be made to save not only every person in the community, but the community as well. Evangelism is the message, the good news for society as well as for the individual. The church dare not remain silent on present-day social problems. There cannot be real evangelism apart from society. The individual is a definite part of the social whole. No man liveth unto himself. Living a Christian life involves relationship to God and to others. All true religion is social. There are social sins, and there must be social righteousness in order to have social salvation. A Christian society on earth is the ideal of Jesus and must be the ideal of his church.

If we would strengthen our evangelism we must have ministers, teachers and evangelists who personally dare to take the first steps toward living as Jesus taught and practised, who will be modern and progressive in their thinking and at the same time will preserve all the evangelical truths of the Christian gospel. Dr. George Walter Fiske in his new book, "The Recovery of Worship," says: "Nothing is more needed than clear statements about the great fundamentals of the faith, especially concerning God."

We need messengers like John the Baptist who will preach true repentance, which means change of mind, change of feeling, change of purpose, the reconstruction of and the readjustment of the whole life in the inner self and all outer relationships to the will of God as revealed and taught by Jesus; messengers who with unwavering faith will present Jesus Christ as the only adequate evangel for our present day of depressing confusion in all of life, of subtle sinfulness with its sinister and terrible consequences, of heart-breaking anguish and irreparable loss; messengers who will let the Holy Spirit have the right of way in their lives.

In closing let me say that if we would strengthen our evangelism we must rise to new heights of vision and passion, see the whole field and all the people in all of life's conditions, and be willing to use any and every available Christian method to bring them to Christ. Too many of us are blind to the spiritual needs of the confused, bewildered, shepherdless multitudes all about us who are precious in the sight of God. Jesus says to us today, with as much tenderness and passion as he did to his disciples, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest!" He also asks us to weep over our great cities as he did when on his last journey to Jerusalem that triumphal procession turned abruptly around a bend of the road leading to the Mount of Olives, and the Holy City burst suddenly upon their view.

As servants of the living God, as followers of Jesus Christ, as representatives of our churches and coöperative Christian agencies, Jesus says to us with new meaning and emphasis, "Come follow me and I will make you fishers of men"; "Tarry ye until ye be endued with power from on high"; "Receive ye the Holy Spirit!" If we will really and sincerely obey, then our fine church machinery and technique will be simply the means to an end, and the religion of Jesus Christ our Lord will be like that of his followers on the day of Pentecost, which, as Raymond Calkins says, "became a source of personal power, a spiritual enthusiasm, a living fire, a quenchless spirit of hope and faith and love that all centered and flowed forth from their apprehension of Christ, their fellowship with Him, their conviction of his living inward personal presence!"

George Matheson's Great Hymn

Professor A. T. Robertson, D.D., Louisville, Ky.

It is not possible to say which is the greatest hymn in the world. People's tastes differ so widely that agreement is impossible. The same persons have varied experiences and moods that call for different expression of conviction and emotion. It is one of the blessings and glories in Christian hymnology that there is so rich a storehouse from which each may choose according to his particular needs. Great souls have trod this path before us and have felt the presence of the unseen Christ so vividly that they had to sing the song that came to them in that hour of yearning and of uplift.

There are great hymns that are chiefly objective and that portray in beautiful phrase the character of God the Father, of Christ, of the Holy Spirit. Other hymns present the great doctrines of grace which are a stay to the soul. Matheson felt that "hymnology is feeble and ineffective when it ignores the humanitarian side of religion." Since Christ is the head of the body of Christians, "I don't think our hymns will ever be what they ought to be until we get them inspired by a sense of the enthusiasm of and for humanity." This is only one side of the problem, but Dr. Matheson held that it was a neglected side.

Certainly his own experience is reflected in his hymns. He was born in Glasgow, Scotland, on March 27, 1842. His boyhood was in the time of the Disruption, but his parents remained in the Church of Scotland. His father was of Dornoch in the Highlands, and became a successful merchant in Glasgow. "My father held by the old paths. My mother had an inquiring mind, and doubtless much of my speculative spirit comes from her." There were five sons and three daughters in this home. George came second, the eldest being a sister whose life was so inseparably linked with his to the end.

His eyesight early gave him trouble. When he was only 18 months old "his mother made the melancholy discovery that his power of vision was impaired," says Dr. D. Macmillan in "The Life of George Matheson." The oculists could do nothing, one even saying that the boy had a perfect organ of vision. "There were times when his friends thought that he not only saw them, but saw through them." His eyesight did not fail all at once. He used powerful glasses and large type when possible. At school he was allowed "to sit near a window with a southern exposure so that he might get the full benefit of the sunlight." By the time he was 18 years old his eyesight was practically gone, though he was not totally blind and had his moments of vision. These occasional glimpses of sight continued to the end. He literally at times saw through a glass darkly and dimly as in a haze and maze, though for the most part he could see nothing at all. There was never any operation.

He showed marks of brilliance as a student, and as often happens with blind students, remarkable gifts in grasp and insight. It has been said by some that the loss of eyesight was the making of Matheson as a mystical interpreter of Christ and the spiritual life as seen in his "Studies in the Portrait of Christ," "St. John's Portrait of Christ," "The Spiritual Development of St. Paul." Even when only seven years of age he began preaching to the family with astonishing ability for a child. He became one of the most helpful devotional writers of all time.

He early showed a turn for lyrical poems. Perhaps his blindness stimulated his genius, as it did for Homer and Milton. He published a volume of "Sacred Songs," some of which were written in boyhood. He wrote an epic called "Zillah, or The Last of the Antediluvians." Dr. Matheson did not include his greatest hymn, "O Love that wilt not let me go" in the "Sacred Songs" till the third edition.

The Hymn

"O love that wilt not let me go,
I rest my weary soul in thee!
I give thee back the life I owe
That in thine ocean depths its flow
May richer, fuller be!

"O light that followest all my way,
I yield my flickering torch to thee!
My heart restores its borrowed ray
That in thy sunshine's blaze its day
May brighter, fairer be!

"O joy that seekest me through pain,
I cannot close my heart to thee!
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be!

"O cross that liftest up my head,
I dare not ask to fly from thee!
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be!"

Dr. Macmillan gives Matheson's own account of the composition of this wonderful hymn, on which the fame of Matheson will chiefly rest. "He himself always regarded this hymn as his pièce de résistance. He in a way took no credit for it. It was given to him in a moment of divine afflatus, and he simply transcribed what was communicated." His own words show that the hymn was the sudden expression of long years of intense suffering and effort to understand God's dealings with him. Here are his own words as given by Dr. Macmillan:

"My hymn was composed in the manse of Innellan on the evening of 6th June 1882. I was at that time alone. It was the day of my sister's marriage, and the rest of the family were staying over night in Glasgow. Something had happened to me, which was known only to myself, and which caused me most severe mental suffering. The hymn was the fruit of that suffering. It was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than of working it out myself. I am quite sure that the whole work was completed in five minutes, and equally sure that it never received at my hands any retouching or correction. The Hymnal Committee of the Church of Scotland desired the

change of one word. I had written originally, 'I climbed the rainbow in the rain.' They objected to the word 'climb', and I put 'trace.'"

This explanation speaks for itself and reveals suppressed emotion for long years that now suddenly blazed forth from the depths under the stress of some unusual experience which Dr. Matheson has not revealed to us. The usual interpretation of that untold experience has been denied by some who claim to know. Several summers ago at Grove City, Pennsylvania, a distinguished professor from Edinburgh told me that his mother had the story directly from the lady involved, and knew it to be true. This story is that the lady to whom Matheson was engaged had finally released him from his promise of marriage on the ground that she was not willing to marry a blind preacher. Her love let him go. The usual form of that story connects it with Matheson's student days, but that is obviously wrong since Matheson himself says that he was 40 years old (1882) and pastor at Innellan when he wrote the hymn. Certainly we know from his own words that he had just had a secret experience of intense suffering which released his heart in the words of this immortal hymn.

It is a great experiential hymn, and for that reason has profoundly touched thousands of hearts all over the world, including my own. My own beloved daughter Charlotte loved this hymn most of all before she went on before. W. T. Stead quotes a letter from a correspondent who wrote of hearing this hymn in a time of great spiritual darkness:

"I heard this hymn sung in a little country chapel. The first two lines haunted me for weeks, and at last brought light and comfort to my dark soul."

A correspondent wrote Dr. Matheson the story of hearing this hymn sung on Gordon's Calvary in Jerusalem in the spring of 1904 during the World Sunday School Convention after a sermon by Archdeacon Sinclair of London. "In that strange assembly of divers nations nearly all seemed to know it and to love it, and a mighty flood of melody swept through the vast tent as if all hearts knew only one common brotherhood in Christ. I was so deeply moved that ere the last verse came round I could only read in a convulsive sob."

These incidents could be multiplied as showing the power of the hymn over hearts that love Jesus and that know the way of sorrow.

The most striking one given by Dr. Macmillan is from a missionary in India who heard it sung at the Wellesley Square United Free Church of Calcutta. After a rather perfunctory service the minister gave out as the closing hymn, "O love that wilt not let me go." Before the hymn was sung the lady organist gave way to a visitor. "Suddenly the notes were touched and the little American organ seemed born again. Bar followed bar. We all brightened up. There was a master at the keys. We all stood and sang." The writer goes on: "The lost chord seemed to have been found. If a seraph had come to wake me with a song of Zion the surprise would not have been greater. The organist seemed in the third heaven. Here and there he made pauses not in the book. He sang and played and carried us on irresistibly." The description proceeds: "With a strange suddenness the consul's wife fell on her knees, and was convulsed with emotion. With her hands she covered her face, while the majestic music swept on. The husband knew not what to do, for all eyes were turned towards his wife. With inborn calmness and strong sympathy he then bowed in prayer at his wife's side. The sight was beautiful, and there were many wet eyes near where I stood. But what of the organist? He was in rhapsody. Down his furrowed face tears made their way. His head of curls added impressiveness to the scene. Bending over the keys he poured out his very soul."

When the service was over, the writer adds, an American said to the organist:

"We knew your wife."

Two years before, it turned out, this distinguished singer's wife, his equal in musical talent, lay dying and asked her husband to sing to her "O love that wilt not let me go." The singer's power to play and sing this hymn lay in his own sorrow. It was Matheson's sorrow that

Dr. A. T. Robertson

produced it. The singer's sorrow matched that of Matheson.

Matheson always said that the tune by Dr. Peace added much to the worth of the hymn. That is undoubtedly true, but that fact does not detract one whit from the glory of this hymn that speaks for us all as we walk through the valley of the shadow and reach out and upward to the great shepherd of the sheep.

Dr. S. Angus of Sydney, Australia, who also prizes the hymn as his favorite, once called my attention to the fact that all but two of the words in the hymn are Anglo-Saxon, which is natural, written as they were under stress of intense emotion.

I had one chance only of seeing Dr. Matheson, and that was in Edinburgh in September 1905 when I called at his home, but he had not returned from his vacation. He was a moving preacher of Christ, but his wonderful hymn has gone further than his sermons and his books. For 13 years he did a marvelous work at St. Bernard's Church in Edinburgh. His sister, Miss Matheson, was at his side to the end. She was eyes to him, and her love did not let him go, but held on to the last.

Mother is the name of God in the lips and hearts of little children.—William Makepeace Thackeray.

Things are in the saddle, and rule mankind.—Emerson.

Laying Hold of the Ark

Rev. John A. Hutton, D.D., London

A remarkable instruction was given to the Children of Israel as they crossed the frontier of the Land of Promise. Moses was demitting his charge and handing it over to Joshua, and amongst the many beautiful and profound things he says there is this. He tells the people that the Ark of the Lord is to go before them, and that they will be wise to follow it. He warns them that they are never to come too closely to it, and that on the other hand they are never of course to fall so far behind that they shall lose sight of it. There is always to be an interval, a space, between the Ark and themselves.

That was one of those sayings of which there are many away back in those primitive books, sayings which mean far more than appears upon the surface. There is an elasticity about them which permits them to accompany us when life becomes more complicated, so that even today we can feel that we are not putting an undue strain upon those words—which safeguard a space between the Ark and the people,—when we take them to represent that necessary and eternal interval between God and the soul which is the region of man's freedom and responsibility.

* * *

There are two ways in which we may do violence to this law of God which declares that there shall be a space.

We may allow the space to become so wide that we who follow may be said to have lost sight of the Ark in front. We may repudiate the guidance of experience and address ourselves to life as though all the travail of the ages had amounted to nothing.

The other way by which we may do violence to this ancient bit of wisdom is that we follow the Ark too closely, that we become afraid of any interval, even the least, and think we should be happier were we even to bind ourselves to the Ark or to lay hold upon it. What I mean by that will become clear as we proceed: and since it is a principle we have here got hold of we may begin anywhere.

A good teacher or preacher or leader of his fellow men will always take pains to preserve this delicate interval between himself and those for whom he has assumed responsibility. He has no wish to thrust his mind upon others, to destroy within them the delicate apparatus of personal life. Here as everywhere else we have the example of our blessed Lord, who persisted in paying such respect to the freedom of the human soul; although sometimes, so far as we can see, it meant that he allowed people to fall into some temporary error. It would not be unfair to say that in our Lord's view a great part of true religion consists in faithful thinking.

It is a thing which has often been observed and commented upon that in a stark mountainous country like Switzerland there has been no art; and here may be the reason. It may be that Nature comes too close to dwellers in such a country, that she is so immediate as to be overwhelming. It may be that the mind, even of infants and of young children, is there driven back upon itself and too early is made afraid.

* * *

Now some people demand of their religion that it shall be a thing of direct vetoes and prohibitions and commands. The less liberty it leaves them, the more they think it authoritative.

I am sure that without intending it such people, and they are often good people, are doing violence to Christ's idea. Our Lord said it was an evil and adulterous generation which asked for a sign,—which asked, that is to say, for something coercive and indisputable, something which left no space for a decision of the soul. And he added, "There shall no sign be given to them except the sign of Jonah." For myself, I am pretty sure that the words which our Lord used immediately thereafter, when he said that they should have no sign but the sign of Jonah, were to the effect that the men of Nineveh repented at the preaching of Jonah. I cannot but believe that later some marginal note of a scribe who had missed the point became incorporated into the text. For were we to read that "As Jonah was three days in the whale," and so forth, it would simply be to refute and to contradict the point which our Lord was making. It would be to grant a sign where he said no sign ought to be granted.

"Where the Spirit of the Lord is there is liberty!" For myself and in the light of my own experience it is always a symptom that we are already falling away from our own best when we begin to put the accent upon direct rules and restraints and prohibitions rather than on the searching responsibility of freedom. We ought not to wish to live in a world where there is no space left for our final freedom.

I have been reading again Hertzen's "Memoirs," and encountered this passage in the third volume:

"Inertia of thought is characteristic of religion and doctrinairism. They presuppose a persistent narrowness, a finished limitedness, living apart or in its own narrow circle, rejecting everything new that life offers, or at any rate not troubling about it. The fact, however, is, real truth must be found under the influence of events, must reflect them, while remaining true to itself, or it would not be the living truth, but simply an eternal truth at rest from the agitations of this world in the deadly stillness of holy stagnation."

And at the foot of the page on which these words are printed he quotes with approval a saying of John Stuart Mill about "the deep slumber of a decided opinion."

* * *

This, indeed, is the personal affront in certain political systems which are conceived as Utopian in our day. Were such systems to be realized it would be the end of liberty, that is, the end of man.

I am old enough to remember when Mr. Bellamy's "Looking Backward" was published. In that book an ideal communistic state was constructed on paper, and the author had access to unlimited resources, the resources,

namely, of his own fancy and imagination. If he wanted anything for his hypothetic state he had simply to conceive it and to declare that there it was! And yet I can remember how intolerable the prospect of living in such a state was, where everything was arranged beforehand and a man was reduced to the imbecility of a sheep.

W. D. Howells, the eminent American writer, whose stories, by the way, I would strongly recommend to those who may not have encountered them, reviewed Mr. Bellamy's "Looking Backward," and I remember what he said about it. He did not say much, but what he did say excused him from saying more. With regard to the social order which Mr. Bellamy in his book constructed, Mr. Howells declared that for himself he would only say that rather than live in such a state he would gladly go to ——!

Even in the matter of our existing social arrangements, bad as things are with us today, and this to a great extent in consequence of our liberty, they would be intolerable without that liberty. For, to say no more, when things with us become too bad we can at least summon to the bar those whom we hold to be responsible. But I can imagine a social system in which we should all be responsible for everything, a system in which no man could lift up his voice in protest without seeming to be disloyal and earning a blow on the head which ex hypothesi would seem just and necessary.

* * *

There are those, again, who would like us to go back to those old bad things in religion from which our fathers with such travail sought to shake themselves free 400 years ago.

There are people who think it would be far better to have every minute and every hour of the day controlled by some petty rule. Perhaps in the long run there is no disputing about these final matters of religious taste. We must simply have the hardihood to say that we children of the Reformation think differently. Having begun in the spirit, we do not hope to be made perfect in the flesh.

Take the case of a boy leaving home! A wise mother will not lay down a long list of rules governing details of conduct for that boy. There are, of course, certain big things which if she sees fit she might specify. But she will be wise if she can say, looking into the eyes of her child:

"You know the kind of line I would like you to take in life. Well, I have no more to say!"

Or she might, like the mother of Marius in Pater's great story, lay her hand upon her boy's shoulder and looking into his face say:

"Marius, a white bird which you are to carry across a crowded public place without soiling its wings: your soul is like that!"

In the Judgment Hall on the night on which our Lord was betrayed Jesus stood, and there also stood Peter warming himself at a fire. There was a space between them, and yet no distance. Peter knew every moment that Jesus was there. He knew he could only persist in denying Jesus by keeping his eye off Jesus: until a moment came when he could endure it no longer. He lifted up his eyes and saw Jesus looking at him. That was all! Religion is finally a thing of looks. As a writer in the Old Testament says, speaking for God, "I will guide thee with mine eye." The whole hazard of Jesus is that under his eye a man will one day break down and cast himself upon his breast.

And when we think again, of course we see that it cannot be otherwise. No one, least of all God, wants to have a love that is coerced and compelled. In matters of religion there are those who are of a contrary opinion. Well, we must simply outdo them, alike in earnestness and in the type of obedience which we manifest here in this world. With those who have a different idea from us of church methods and of spiritual discipline, with those who wish to be, as the apostle said, fed with a spoon, we must not engage in acrimonious controversy. We must simply see to it that we, with our absence of such restrictions and forms, do nevertheless manifest a certain radiance and resiliency which is the result not of bondage but of freedom.

"We all, beholding in a mirror the

Dr. John A. Hutton

glory of the Lord, grow into the same likeness from glory to glory." That is how character is formed!

We read that our Lord spake in parables, and without a parable he spake not unto them. What is that on his part but simply his determined respect to the inviolable freedom of the human soul? He would not thrust a conclusion upon men. He would have them reach the conclusion.

* * *

There are those, once again, who hold it to be a reproach against the Christian religion that it insists upon the maintenance of this space. I have heard the Mohammedan religion with its vetoes and precision in matters of conduct quoted as superior to Christianity. Mohammed, for example, says, "Thou shalt not use strong drink!" Christ does not say that, but he says something far deeper than that, and something which comes to involve that. The Christian religion says, "Your body is the temple of the Holy Ghost," thereby leaving to you the responsibility of deciding what you will do with a body which is the temple of the Holy Ghost.

It is the same itch and yearning for definiteness which leads some people to complain of what they call the nebulousness of Christianity in the matter of political program. But the fact is that there again God is honoring our freedom. It is as though he were saying, "Can you not think out things for

yourselves?" Christianity can make its home in any human system, but if any human system turns out to be threatening the human soul there is something in Christianity which will disintegrate that system; or will lower its foundations because Christianity's great concern in just the freedom and responsibility of the human soul.

* * *

To sum up: man has seen the Ark of the Lord, and although he may forget it for a time, and turn his back upon it, and cast stones at it, nevertheless he has seen what he has seen and he can never be happy in the total neglect of it. So Christ perceived, so Christ announced on the edge of his great sacrifice. In the midst of all manner of disquieting things one thing he saw clearly, and seeing it he saw nothing else: "I, if I be lifted up from the earth, will draw all men unto me." That is to say, I will not compel them. I will not lay violent hands on them. I will draw them.

Now that space remains. It will always be there. We must see to it that it is always there. We shall never be compelled by God to do anything. We shall probably never feel a higher instigation from God than comes to us when we are caught in some private compunction of conscience. If a man will not attend to such a thing, said Jesus, he will not be persuaded supposing someone should rise from the dead and stand in his way on a lonely road.

Truly it is a great saying, this about the Ark of the Lord being in front of us and we following it not too closely and not too loosely! That space remains. It is the region of our responsibility. It is not an empty space. It is a space full of the most delicate machinery of the spirit, a space through which we are being controlled, guided, held, by forces invisible indeed as is the luminiferous ether, but like that luminiferous ether for their own purposes forces as strong as bands of steel!

The Changing and the Unchanging in Christianity

Rev. Howard Partington, England

There is one group of people I find it hard to understand, namely, the men and women who assert that there has never been any change in our religion, and that what their fathers believed, that in entirety they also will believe unaltered. It sounds fine and reverent, but I cannot help wondering if it truly is sense, and can it be possible that in every other realm of life except religion you should ask for change and be surprised and disappointed if you have it not, whereas in religion, the biggest thing in life, there should be no change at all.

I say in every other realm of life change is inevitably the heart of the business.

I have never found men and women who want to go back to oil lamps, to dispense with electricity and gas.

I never found those keen on painting saying that all that is old is everything, and that nothing new shall be considered. Last year I was in the exhibition in London of futurist pictures. Modern art is not the same as the old art. I am not arguing whether better or worse. You and I know art is changing.

Take music! You would not say to me that music is in these days what it always was. Music is altering.

Dress? I must be careful. But would our grandfathers have worn plus fours? Will our grandsons? I hope not.

If my doctor comes to me and says: "I left college 25 years ago, and I have not read modern books since I left college. I have been content, I have not changed my mind, there is no new idea in my head."

My dear sir! I change my doctor: don't you?

It is the same with plumbers, gardeners, everybody. In every realm of life there is change, and you are disappointed if you find it not. Yet in the realm of religion, if a person has a new idea, or expresses an old idea in a new way, some people feel that the ship of faith is foundering.

I find it hard to understand them. I feel they have not discovered this, that the art of life is change. The only realm in which you never have change is death. In death an organism has proved itself unable to adapt itself to an altering environment. That is death, but life is retaining some things and altering other things.

What I should like to do tonight is to stand back (as it were) from this religion in which we believe and try to see those elements in that religion which have altered or which are altering, and also those elements in that religion which have never altered nor ever will till time shall end. And that we may see where we are going I will give you my contentions to begin with, and you will see whether I justify what I say.

First, in our Christian religion there has been some change in theory, and there has also been some change in practice, but in spirit, which matters most, our religion has never altered, and never will. Change in theory and practice, but no change in spirit!

Change in Thinking

As to change in theory, I wonder if any of you have stood on a mountain top gazing down below to clouded valleys, and sometimes by the miracle of sunshine the mists roll away, the clouds have gone, and there before and below you fields are standing dressed in living green? Friends, I believe that is what is happening in our time in the thinking of some aspects of our Christian religion. Of course many things stand firm as the mountains, but the emphasis changes.

A generation or two ago one of the greatest religious statesmen in England was R. W. Dale of Birmingham. His thinking about religion chiefly concerned

God's righteousness, God as ruler, and there was in Dale's mind a touch of austerity. Behind him there was the severity of Calvin, and behind him the rigor of Augustine, and behind him some of the severity of the apostle Paul. Now we look back and see some of that hardness disappearing or reinterpreted, and the key word to our thinking about God in these days is that God is father. That is, the sunshine of the master mind, the whole light of truth centers there, that God is father, and the mists and the clouds of austerity have gone from the human mind.

Something of the same vanishing mists has happened about our Saviour himself. There was a day when they mostly spoke of his atoning death. They meant big things by that, but do you not feel with me that in these days we are finding new light upon the atonement, new truths about the incarnation, and we are seeing the atoning death of Jesus Christ against a wider background, the whole of his life and death together? We are seeing our Master, our Saviour not alone as atoning sacrifice, but rather more as God-revealer.

That illustrates the change in emphasis of our time. From God as ruler to God as Father, and Christ as God-revealer.

Change in Practice

Change in practice in our religion in these days is only a shade less vivid. The characteristic reactions of the Christian to many challenging issues of our life are rather different from what they used to be. I must try to explain.

My grandfather, no further back than that, at a certain period in his life had been slowly, steadily, surely drinking himself to death. One Saturday night he stood in the market square of the little town of Falmouth, listening in a maudlin state of mind to an address by a Salvation Army lassie. That address captured my grandfather. He was converted there and then, and never touched drink again. My grandfather loved after that to go to that same market square every Saturday night, stand upon that same spot, and there in the Salvation Army meetings to bear his witness publicly amongst his oldtime friends as to what God the Lord had done for him.

Conversions still happen in our day, but we are a little less vocal about things like that than a man like my grandfather loved to be. Your experience may be different from mine, but I submit we are not so willing and wanting to speak up as to what God and Jesus Christ have done for us.

Our good friends the Methodists are always loving to tell us of the glory and wonder of the old days, and of the class meetings. They were meetings in which the lay people and ministers met together, and the ministers were willing to keep still and let the lay people share with others their experience of the Lord. Some of my Methodist friends tell me now that class meetings are not what they were in that time. The minister nowadays has to do much of the speaking. Not so much physical and vocal witnessing is being found amongst good Christian people.

In my church when I was a youth we loved to have prayer meetings. There are churches where that love has died, tragic though it be. I can remember myself, all daring, getting up on a matter of faith, trusting nobody was looking, and at last being able to be vocal in prayer. Afterward an old man came up and said:

"I should not wonder, my lad, if sometime you will be in college!"

It was his whimsical way of saying, "Thank you!" for the fact that I had tried.

In some places that kind of gathering is not now being found. There is a change in practice, in the characteristic reactions of the Christian to the challenges of our time. It goes deeper still.

There is a vast change in these days in the things permitted to the Christian in regard to the practices of the world. We are more tolerant than they used to be.

When I was at college a church was split from top to bottom on this issue. One Sunday afternoon at his home one of the deacons of this Congregational church looked over his garden wall and saw a fellow deacon playing bowls. The first deacon reported the matter to the church meeting, and that church was split from top to bottom. It was a real issue in those days. Today if a deacon looked over his garden wall and saw a fellow deacon playing bowls, he might get over and join in! That would not now be a test, an issue amongst Christian people.

We have our views and convictions, we keep them, but we are less likely to judge fellow Christians about these matters of practice in the world. But I do hope that nobody is going to say that because these changes have happened our religion is less real in practice in our time. That would not be fair, for I tell you what everywhere is happening. We are in these days trying to enter a new realm and to set there the banner of Jesus Christ, which, sad to say! in other years was left out somewhat. Not generally, perhaps, but here and there. There is a new No-man's Land we are trying to bring captive to our Lord and Saviour.

There is a workingman, for instance, who is a member of a church. He will be in a real ethical difficulty at this moment for this reason: His trade union says that a workman should do less work than he can do so that the amount of work being done by all men shall go further round, that more men be employed. You see his difficulty. The trade union, wanting to spread the work, says a bricklayer shall lay less bricks in a day than he can. As a matter of loyalty to his brethren he feels he must obey, but as a servant of Jesus Christ he knows it is immoral to work less hard than you have it in your power to do, is it not? How can you settle that issue for that man? He wants to be a Christian, and that is the realm of life where he is trying to lift his standard for Jesus Christ.

Employers are in the same kind of difficulty. The members of the association agree to do certain things and stand in together. Every man loves to be loyal, but his own conscience asks if what is proposed is really true to the light he has. He is torn two ways. That is a new realm of life where honest people are fighting for the truth.

In the old days men said: "My money is mine, and I can do what I like with

my own. I can invest my money in this direction or that: that is my affair." Do you not agree that in these times there is a new conscience in our midst, in which Christian people are saying, "My money is not my own money: it is my God's. And my investments are deeds of mine, just like my deeds to people around me. I have no longer to ask about an investment merely how much I shall get in return, but my Christian question is, What are the conditions under which my money will be made?" Is it not therefore true that Christians are forced to take care lest money of theirs shall go to the cotton mills in Shanghai? They must ask questions about that diamond mine in Africa, about the work done on the Gold Coast. The old Victorian doctrine of laissez faire is dead as mutton in regard to the money we possess. We are only holding money in trust from God almighty. In the glorious day in which we live there are new realms of life we are trying to win for our Lord and Saviour Jesus Christ in the changing Christian practice of our time.

No Change in Spirit

But did I not say that the spirit of our religion has never altered from the beginning until now? That is a joyous thing to declare to you, to say to you that this is the question, How much love is there in my life? That is a test of the amount of religion in my life. Am I more considerate than I was last year? Do children like me more than they used to do? Are aged folks glad to have me around? I want to be a fighter, but do I like to fight for other people as vividly as myself? I would like to get on, but if I do get on do I remember the people I seem to have left behind?

These are searching questions that go into every nook and cranny of our lives. It is a mighty thing that there is in our religion a spirit of love that has never altered down all the avenues of years.

Though I preach a beautiful sermon and have not love, it is nothing!

Though I have the gift of statesmanship, and sit on many committees, and have not love, it is nothing!

Though I build up a great business, possibly on the scheme of profit-sharing, and leave a great amount of money behind, and much to charity, and have not love, it comes to nothing at all!

Though I do a heap of social work, even service in Sunday school classes, though I do all that and much more, and have not love, it is of no good!

Friends, one thing that has never changed in this religion of ours is love for God through Christ and for all men and women in the wide world! That is the religion, the line of life for you and for me to follow.

Mount Hermon School Chapel Has Been Renovated Within!

A Glance Around the Interior

Harry A. Erickson, East Northfield, Mass.

Mount Hermon School has just completed the rebuilding of the interior of the Memorial Chapel, which was erected in 1899.

The architecture is Gothic, and conforms with the granite exterior. In remodeling the inside everything had to be removed except the stone shell of the exterior. This work began last December. The only external change made was a stone stairway erected on the south side leading out from the single balcony in the rear of the church.

Immediately upon entering the church the spirit of reverence and worship fills the atmosphere. The general appearance of a cathedral meets the eye. Three wide aisles, one in the center and one on each outermost side, run parallel from the rear to the front. Seven white columns on each side near the outside aisles support lofty arches. Friezes line the top of the arches, all being done in dark brown. The benches are of brown fumed oak. The ceiling is made of dark brown finished oak in the form of a pointed Gothic arch. Twelve amber-colored lamps are suspended from the ceiling.

As one faces the choir there is a raised carved wood pulpit to the left, and on the right a somewhat similar lectern for the reader. The chancel is raised three steps. On the sides are benches for a choir of 50 voices, and directly in the middle section of the front three seats are built into the wall, which are to be used by the speakers. Above these seats colored symbols have been painted. It is hoped that stained-glass windows may some day occupy this space. The organ is to the left, and to the right there is a door leading to an anteroom.

The balcony is straight across in the rear. The antiphonal of the organ is built into its left side. The large eastern rose window remains in its position high above the balcony.

The choir is to be vested, and will march in with a processional and go out with a recessional. The speakers will be dressed in Geneva gowns.

Ralph Harrington Doane of Boston, a graduate of Mount Hermon in the class of 1908, is the architect, and the contractor is W. S. Sinnott of Boston. At the dedication on Sunday, May 31, Rev. Elliott Speer, president of the Northfield Schools, announced that the donors of $80,000 for the renovation were Mr. and Mrs. Wilfred W. Fry of Philadelphia, who were on the platform on that occasion. Mr. Fry is a former student of Mount Hermon.

An Abiding Contribution

President Elliott Speer

Years from now when men of Mount Hermon look back on this year of celebration of the 50th anniversary the event that will stand out as the most abiding, the most truly commemorative, will not be any part of the formal pro-

Interior of Mount Hermon Chapel as entirely reconstructed

gram which is scheduled for two weeks from now. Instead, they will feel that the most significant services celebrating the 50th anniversary of this school's founding are those in which we are engaged today.

We are met to dedicate to the service of God, and so to the highest good of future generations of Mount Hermon men, this new interior of an old memorial. Although he forbade the use of his name, these stones were laid one upon another as an untitled memorial to the founder of the Northfield Schools. Hundreds of friends at home and abroad contributed to build in this place a tribute to one of the greatest architects and builders of Christian education who ever lived, D. L. Moody. Now we rejoice that we may have a part in making it a more perfect monument to his accomplishment, and an improved instrument for the service of Christ.

Because of the modesty of Mr. and Mrs. Wilfred W. Fry we can only suggest the deep gratitude we feel toward these two quiet benefactors who have made all this possible. . . .

But above all we are grateful for the spirit that dwells here. This interior may be changed, but the influence of D. L. Moody remains. Wherever he was he brought men face to face with God. We are grateful that that deepest reality of Christianity has always been so closely associated with this place.

As I have thought of this service I could not escape the thought of Round Top across the river at Northfield. Sixty years ago it was a sandy waste under a few young pines. Cows were pastured there. When D. L. Moody bought it he used it first to raise sweet potatoes and peanuts. Now, after 50 years, it is the most famous hillside in America. Thousands of people when they think of Northfield think of Round Top. Its name has gone out to the ends of the earth.

Why? There are equally beautiful views elsewhere. From other hillsides one may watch the sun set behind western hills. There is just one reason: on that hillside men have given their lives to God, have found the power of Christ, have gone out to every battle-ground of Christianity, following Jesus.

We should pray that this chapel, like Round Top, may be known for the men who here have received the power of God for the crusading righteousness of Jesus Christ.

We dedicate this chapel with words today, but it remains for the men of Mount Hermon to dedicate and hallow it with their lives.

Beautiful for Situation and Service

Wilfred W. Fry, Philadelphia

Since their age-old search for God began men have been wont to seek out high places upon which they might build their temples. From deep in the human heart has come the well-nigh universal idea that holy places should be high places.

The ancient Greeks crowned the Acropolis with that most exquisitely beautiful of temples, the Parthenon. When King David planned the Temple of Jehovah at Jerusalem he chose the heights of Mount Zion as its site. Who that has glimpsed the Gothic glories of Durham Cathedral, dominating the ancient city which clusters about it, can forget the sight? Or if one thinks of our own New England villages, how often do these elm-shaded streets lead to a meeting-house set on a hill! Small wonder, then, that D. L. Moody spoke often to his friends of this point on the Hermon campus as Temptation Hill, trusting that someone would yield to the temptation to build a chapel here!

In my student days our chapel was the then large room on the third floor of Recitation Hall, and many a breathless "runner-up" came panting in at the last moment of grace. We were accustomed to hear rumors that some day Mount Hermon was to have a chapel, and when that came to pass this hill was to be the site. And here it stands, and has stood across these more than three decades,—the high point of our campus as of our school life. How fitting that it should be so! Whether one approaches Hermon's hill from Northfield or Miller's Falls, this chapel is the first building that engages the eye. Many worthy buildings adorn our campus, but the chapel definitely dominates. Above the intellectual life of the school, above the social life of the school, above the athletic life of the school, rises this house of God, given by English and American friends in honor of Mr. Moody's 60th birthday.

The interior arrangement proved something of a disappointment. Sev-

eral years since Mr. W. R. Moody expressed to me the hope that the time might come when a complete rearrangement might be made. The task was not an easy one. The structure itself prescribes certain definite architectural limitations. For example, an interior fashioned in accord with the distinctive New England tradition would have been out of tune with the exterior.

We have traveled a long way in recent years in appreciation of the part and place of beauty as an aid to worship. We children of the Reformation owe an incalculable debt to those who protested at the cost even of life itself against the dead formalism of the church of their day. But we of the so-called free churches are beginning to realize that in casting off that yoke they also cast away much of the beauty and dignity which make for the attitude of mind expressed in Milton's immortal lines:

"There let the pealing organ blow
To the full-voiced choir below
In anthems high and service clear
As may with sweetness through mine ear
Dissolve me into ecstasies,
And bring all heaven before mine eyes!"

In the early pioneer and commercial periods of our American civilization the lack of beauty in our places of worship was not so noticeable. Thirty-five years ago beauty in our third floor chapel was not considered, nor was it possible of consideration, but more and more with the rapid improvement in the popular appreciation of art has there come the realization that this great world of art possesses untold assets for the cultivation of the spiritual life. Von Ogden Vogt well says in his book on "Art and Religion": "The art of worship is the all-comprehending art. No other art can satisfy the demand of nature for an all-inclusive experience." It has been the desire to achieve in the rebuilding of this chapel an atmosphere of dignity, simplicity and charm, which while gathering up and preserving for student generations to come the holy memories and great traditions which

Wilfred W. Fry of Philadelphia

have centered and must ever center here, shall also enrich and ennoble all of these and make this place indeed a sanctuary for every Mount Hermon boy. For the measure in which this has been accomplished we are indebted to Ralph Harrington Doane, alumnus of Mount Hermon, distinguished architect, true craftsman, for the manner in which he caught Doctor Cutler's vision and has taken the fixed limitations of this building and molded them by his understanding of proportion, line and balance, and of ecclesiastical and academic architecture, into this delightful result.

In any successful building the final result is achieved only by studying many plans, discarding some and accepting others: and so it has been with this undertaking. The arrangement of the chancel with pulpit, lectern and choir rather than the form to which many of us are more accustomed has been chosen not merely because it helps to solve a perplexing architectural problem, but rather because it was the form used in the earliest Christian churches, a form which more than any other has stood the test of centuries as embodying the spirit, atmosphere and purpose of worship here sought.

It is my great desire that the interior rebuilding of this our Hermon shrine shall be considered not my gift alone to further honor the memory of D. L. Moody, but in a true and real sense the gift of many others who have wrought and labored here. . . .

After all is said and done, whether this chapel fulfils the purpose which moved the hearts of its early and later builders depends upon you, the student body of today. This place may be indeed the epitome of all that is high and noble and inspiring in the tradition, the purpose and the practice of this great school, or it may be just another place where the student body meets. I was wondering how I might best say this to you when the other night my eye fell on an editorial in the "Hermonite," which says what I desire to say better than I could say it. I quote:

"A dream has been realized! Mount Hermon has a chapel which ranks unquestionably with the most beautiful of its kind in any American preparatory school. But no matter how attractive it may appear to the eye our new chapel can be of no real consequence unless we as students enter into the spirit of which it is symbolic. This building is to be dedicated to the worship of God, and in it we should worship with a spirit of reverence and consecration."

With this conviction and desire developing within yourselves I have no fear as to the use you will make of it. This chapel belongs to you, members of the student body, and to that long line of succeeding sons of Hermon who as the years come and go will tread this campus and walk these halls. It is yours to use and to enjoy, yours to make in truth a holy place because you come here with holy thoughts, yours to enrich with worthy and noble tradition bequeathed by men of disciplined minds and loyal hearts, who go from this place resolved to translate into terms of modern life the spirit and teaching of Christ our Lord, which has been from its founding, is today, and must ever be the spirit of Mount Hermon!

Through a Perspective of Forty-five Years!

Given at the 50th Anniversary of Mount Hermon School by Dr. John R. Mott

It is nothing short of a joy and an inspiration to find myself surrounded by so many Mount Hermon men and friends, old and new! Memory has been working rapidly as I have come on these grounds, and have looked into so many faces, and have been fairly overwhelmed with the old familiar scenes.

In a real sense this is a 45th anniversary for me. I claim to be a Mount Hermon man, for I belonged to one of the classes of '86. There were two classes graduated that year. One had in it 251 men. They came from 81 universities and colleges of the United States and Canada. I remember the college that had the largest delegation was a small one in Virginia: they had something like 16 who came among us. Yale had 10, Dartmouth I think 10, Amherst possibly 14. The state that had the largest number was Iowa. They came from the great universities of Canada as well as those of the States. There were representatives of ten different nations. It will never fade from the memory of any of us!

One meeting was known as the meeting of ten nations, in which ten young men representing as many races tried to voice a message that would not only stir their conscience, but would work with reference to the expansion of Christ's kingdom back in their native lands.

We had great teachers in that day. At the head of them was in some ways that most dynamic, most creative, most God-inspired man of our day, the man whose name we think of every time we come into this house. There were other teachers who showed real discernment not only of the human heart, but of the illimitable reaches of grace and the possibilities of Christ's kingdom, and who led us faithfully in our vision and purpose for him.

Processes of Our Education

The processes employed in those days in the graduates of that class of 251 have not been much improved upon.

One of these processes was to sit unhurriedly at the feet of wise and unselfish guides and teachers. We not only listened to speakers in the chapel, but likewise we went under these trees for long hours in which we cross-questioned them, and they led us on to the gushing fountains of spiritual vitality. That process has never been improved upon in these rushing days of American colleges and schools. There is all too little contact between those on the mountains and those seeking the way.

Another process we can never have too much of that has been perpetuated here, lay in contacts not only with leaders but with one another. That school lasted long enough to enable us to do this. We were in search of something for 28 days. There was only one public session a day, and that left long unhurried hours, usually away into the watches of the night, for little clusters of men to gather together. Every acre of these woods and these valleys is sacred to me. I recall their significance in my own life in college and after college when as a man I literally fought battles. Great victories were achieved in these surroundings which made possible a high setting of our life and testimony. That process can be emulated in coming days. One preciousness of student days lies in the friendships and fellowships there formed.

I often think of that word of the apostle: "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man." There is something that comes in these fellowships around the feet of Christ, in the atmosphere of unselfishness, that we find not in other ways.

There are the beauties of this place! Words cannot tell what this valley means to me, what these distant hills and groves mean, and their silent spaces. I am coming to believe more and more in the beauties of nature.

The Buddhists place their shrines and temples in the most beautiful spots in Japan, Korea, China, and Siam. One notes with satisfaction the beauties of this chapel. I thank God that those who worship here have a place so appropriate that makes an atmosphere of worship. But with all its glory there is nothing to take the place of the open temples. We went across the valleys into those distant hills to see new beauties.

There was another process running through the conference, and that was the process of communion with the living God, therefore the ever creative God, therefore one who is in the habit of doing new things, seeking open channels, longing to break out in fresh forms and expressions. It found opportunity in the midst of that creative thing accomplished here. I think with moved spirit this morning of the creative aspect of that gathering through a perspective of 45 years.

No, no class has graduated here or from any other college which has apparently been the means of conveying more impulses than went out through those largely unknown but devoted students. Under the presidency of that man through whom God was so willing to work, that was the first intercollegiate, international Christian student conference ever held. Through the years they have mounted, so that now nearly 100 such gatherings are held each year with an aggregate attendance of between twenty and twenty-five thousand young men and women of schools, colleges, and universities. There are conferences every year in every European country, on the fringes of Africa, all over North and South America, in nearly all the Asiatic countries, and in Australasia. Thus the idea wrought out here was made contagious by those who went forth. Their experience has been reproduced not only in large numerical terms, but in those more vital terms judged by results.

One other result took place here. I am sometimes prone to overlook the fact that the ones they term great missionaries in this world usually live in solitary places. Away back in that little unofficial prayer meeting were at first (as I recall it) but three men, then the number grew larger, until the morning after we graduated, before we sep-

arated to go our ways across the earth, the 100th man came to join the 99 on our knees in that room.

One's heart beats more intensely and rapidly in the midst of associations of that place and hour. Out of that expanding group, which has continued to expand across the years and across the world, came what we thought of in the early days as foreign missions, but it has expressed itself under so many other names, in so many other ways, foreign missions is now an inadequate term. We discover that every country is a home base. The countries to which missionaries have gone are now beginning to send workers to the whole wide world. But reverting to the original idea, as a result of the expansive power of the prayers and the life dedication of that group they have furnished the world with over 13,000 foreign missionaries whose names we have on record.

My life has been one of travel. I have visited now some 60 countries. To be accurate, Siam is the last, the 60th I have visited. I have gone to most of them again and again. I would find it difficult to mention one where I did not find some man or woman who, humanly speaking, would not be there had it not been for the impulses that broke forth in this valley. So I say it is with a sense of awe, of wonder, of praise that I join my devotion with you on the 45th anniversary of my class, one of the two of '86.

A Word of Gratitude

I pause at this moment to express a word of congratulation,—but that is a weak term to voice the emotions in the breasts of everybody here,—may we not pause and say we thank God afresh this morning for what these fifty years have meant? Fifty years, as I see them afresh, of path-finding, of adventure! Fifty years likewise of foundation-laying! The foundations laid here were not only broad, but deep. They proved their ability to support a great superstructure, more than our eyes gazed upon here. They have been years of seed-sowing, and watering, and of expanding growth and harvest, the like of which one seldom knows. My study of these products across the wide world has convinced me that the seed scattered here has had rare germinating and propagating power.

These fifty years likewise have been years of opening doors and of entering doors, doors entering into unending vistas of opportunities for attainment and achievement in character and devotion to great unselfish causes.

They have been fifty years of honest unveiling of a face that in itself has opened up the limitless capacities and the endless possibilities of human nature and of the human race; of that center figure of the ages and of eternity, the strong among the weak, the erect among the fallen, the clean among the defiled, the living among the dead, a life forevermore: Jesus Christ, the divine Lord, the fountain of spiritual vitality and of the world's transformations. I say, fifty wonderful years!

And they have been fifty years likewise of generating and propagating the spirit not only of righteousness, but of unselfishness, which has expressed itself in almost every calling of man and almost every area of this wide world. Surely our hearts well with overflowing gratitude this morning for half a century tinged with such a momentous explanation of a spirit more than human, yet both blessedly human as well as divine!

On the Threshold

We pause with trembling on the threshold of another fifty years and vistas beyond that, and I ask in that connection, Why should not they be vistas better than of the years that lie behind us? Could anything be so dishonoring to the last fifty years as to claim anything less than what will transcend in potency and promise anything that lies behind? We must go forward into greater works. So I am looking down into the next fifty years. Some may have their imagination stretched beyond that. We must expect greater things because experience has accumulated, because of the widening and sure knowledge which has been apprehended. They are going to be better years because of the expanding life of the world. There is surely something greater ahead as God's movement of open channels multiplies his opportunities. Something never fails to move me with awe how God conditioned his outworking in the world on the number of personalities he may find. He has been pleased to use frail, fallible, disappointing human instrumentalities, whom he refashions until they become pure in heart, and then he finds an opportunity the world does not know is there.

There are greater days coming also because of the sterner challenges. We seem to be heading into the most difficult period in the life of the world, and for that good reason it is going to be more difficult, if only because of forces opposing us in the heavenly warfare, in the sense of higher levels of the human spirit. We are going to have more difficult days because we have so many more Christians now living who have waked up to the awful, tragic implications of the cross of Christ. That means going the way of the cross, it means lives of warfare and sacrificial devotion, and therefore these coming years are going to be tinged with red, years of outpouring, of real sacrifice.

I see, my friends, no limit to what lies ahead of Mount Hermon School for boys and the neighboring Northfield Seminary for girls, and of similar institutions. Would that their number might be greatly multiplied, that they could be bracketed with these schools in point of objectives and of the possibilities! I see no limit to these possibilities, certainly not as I think of our governing objective. That has been phrased variously by the founder and his worthy successors right down to today, and I admire some of these modern interpretations of the governing idea of the founder. Where would one be in point of opportunity had it not been for the prophetic cause, the conscience-shaking cause of that dear founder, that dear friend? May I explain what I have in view?

Here we are seeking to prepare successive generations of youth as they leave their homes to make Christ heard, known, loved, trusted, obeyed, exemplified in the whole range of individual life and in all human relationships near and far. That is the governing cause and objective, and surely there is no limit

we can place on such an objective in expansive possibilities! St. Paul expresses my meaning: we seek to present every man perfect in Christ. Every man,—the extensive sweep of Christ's design! Perfect in Christ,—intensively associating the resources of human expansion and growth! Nor do we think there may be a limit to a purpose like that. There is no limit there, surely!

It is wonderful to have a governing objective! It makes possible a sturdy, firm, beautiful purpose which causes difficulties that mount in front of us as we proceed to disappear. They cannot stand against a purpose like that. It has tremendous unifying power. Those loyalties of our school days are wonderful. They are beautiful when woven into the blessed purpose of Christ. Nothing can compare with them in potency and transforming power in every life.

I see no limit, as I refresh my memory concerning the purpose that built this place and the expanding number of its friends across the world, when I compare it with other schools. I find others worthily similar, but some have missed the way because of lack of authority and objective, lack of sense of direction, lack of a sense of mission.

Do any of us anticipate limitations in a school like this as we think of the field with which it concerns itself? The youth with their unspent years, what does not that phrase mean to some of us who have passed up into another generation! Would that we could crowd the seats again as school boys with some glimmerings of what time holds in its store!

Not only the unspent years, but the unexhaustive energies and abounding vitality! I never visit a boys' school but I am reminded of overflowing banks, there are so many energies there for direction. What possibilities are there!

Or do we find limitations as we think of these unspoiled powers? I wish we could perpetuate our modern American athletics in their purest form; or as we think not only of the physical body, but likewise as we think of the upper man; as we think also of the will devoted to higher unselfish objectives. We find no limitations in these unspoiled powers with the touch of meaning upon them as we think of the fact that the youth are in the habit-forming years, when cords of steel are being riveted that the subsequent years seem unable to break, as we think of determining life attitudes and tendencies. We select principles that hold us in the trying hour, to which we revert in times of decision and uncertainty, that uphold us and never fail us. These are the years of beginnings, of surprise, of morning.

I cannot understand the teacher or the financial supporter of educational work who is not aflame with the limitless possibilities of youth, of which we can say things like these. It is a vision-forming period.

Someone breaks in and says: "Are there not old men of vision?"

But am I not right in saying that nineteen out of twenty of the visions of old men which actually come to them, came to them first in youth? The old prophet said, "Your young men shall see visions, your old men shall dream dreams." The psychologists are pointing out that dreams are fragments of the past. Visions are occupied with the future, with things undone, with regions beyond, with unending vistas. Think of the privilege so priceless, my friends, of being permitted to touch in any way, direct or indirect, this stream of young life, of successive generations in these plastic, highly modified, extremely productive years!

As we think of the country they are going to serve we do not see limitations, do we? Daily opportunities of strengthening this land with its greatness (not in a braggadocio spirit) in the higher levels of its life, think of the complexities becoming so bewildering! Think of its cosmopolitan texture, almost every race of earth woven into the life of this democratic country! Think also of the energies of industry, of commerce, of finance, of learning, of philanthropy, of social uplift, to be related to the expanding plans of the kingdom! I say there is no limit to possibilities in a school like this in laying foundations for coping adequately with future situations such as here suggested. But we are also woven into the life of the world, and this school from its foundation has recognized the design of Christ to make the kingdom extensive around the earth.

I see no limit to a place like this as I recall the dominating characteristic of youth, the spirit of adventure. I come back from recent world journeys obsessed with a thought and confronted with a situation never before confronted. It comes simultaneously with the development here at home of what I call dangerous tendencies among youth, a growing love of pleasure, luxury, extravagance, and softness. There is nothing we need quite so much now as to advertise to the oncoming groups how useless all that is. We must have something vast enough to appeal to their imagination. We must have undertakings difficult and exacting enough to call out latent energies. These tasks must be absorbing enough to save the new generation from one of the most subtle poisons, that of selfishness.

Merely to say, "Do not think of yourself," rivets attention upon one's self and destroys the sight of power. The only way youth is made unselfish is by becoming absorbed with unselfish causes. Then self drops off. So I say we must have tasks overwhelming enough to drive us to God, to woo us into his presence that his power may rest upon us.

Let me hope the youth of our day will go to war against the age-long enemies of mankind, such as ignorance, poverty, strife, self-satisfaction, and sin. Let us pray God there may be great renunciations on this hill! There must likewise be increasing willingness to set new precedents, break out new rules, chart new courses for mankind. There must also be lonely and difficult adventures in living God's way.

There is no limit to the resources that are available for an institution like this. Even financial resources. How happy I am to learn that you have reached out after three million dollars of endowment! The money is here. Thank God the American people are disposed to give it! In the last year of which we have authentic record they contributed over $2,450,000,000. There has been nothing like it in the history of America, and nothing comparable in the world. I

speak with appreciation of the gushing fountains and sacrifices of rich and poor. Let us become increasingly faithful witnesses in sharing financial opportunity!

But I would remember also those abounding resources yet to be called out in human personality. Psychologists claim for our lives capacities that if released would startle the world. I never look into a company of faces without being moved with the overpowering sacredness of personality as it is traced there. I once heard Mr. Moody represent the high God sweeping up and down the world, as he said, to find here and there a person whose heart is right toward God, that he might show himself strong toward that man. Thank God for showing himself strong toward human beings! How true it is that he is looking to find those sufficiently pure in heart, sufficiently sensitive in conscience, sufficiently prompt in action, that he may break out in and through them, that he may clothe himself with them, communicate himself unmistakably, irrevocably to them! God grant that this may become expandingly true of this school! We pay afresh our tribute to its founder, to the worthy train of successors, to the faculty, trustees, alumni, advocates, supporters, who are carrying on its work!

Keys to John's Gospel

John 1—The true light
" 2—The true temple
" 3—The true birth
" 4—The true worshiper
" 5—The true source of life
" 6—The true bread
" 7—The true water.

—W. W. White.

World Conditions and Our Lord's Return

From an Address at the World's Christian Fundamentals Convention by Miss Christabel Pankhurst, London

Christians are now faced with this challenge: What is the mind of Christ in regard to the world crisis, and what is his cure for the perplexities and perils of this age which, far from disappearing, are increasing in these latter days?

The challenge is a searching one, but Christ himself has supplied the triumphant answer that he will come again to establish his kingdom on earth.

He has, indeed, imperatively commanded that in the critical upheaval of the latter days the good news shall be presented in all the world as a witness to all nations. The trials and anxieties of the world have come to such a pitch that the preaching of Christianity, to be effectual, must be related to these acute and alarming problems. This need is met by the preaching of the crown as well as the cross of Jesus Christ.

Without the truth of his coming as the righteous king, the prince of peace, the Christian message is shorn of a vital appeal to the people today.

One Christian mission board reports that "at home and in the foreign field multitudes of men do not oppose religion, but do not think about it." Their minds are distracted from religion and preoccupied by the cares of this life, so great in these difficult days, or by the exaggerated pursuit of pleasure, thus supplying all unawares a sign of the end.

The true Christian policy certainly is to bring Jesus Christ himself into connection with the thoughts and interests which are distracting men from him, and this we can do by preaching the prophecy of his return in the life of the present ways and works and woes of humankind. This proclamation of his glorious coming and reign, too often ignored in Christian preaching, finds its supreme necessity in the glory which it casts upon his name, and this whether his coming again to reign were in the distant future, or as we hope by all the signs and portents of these days, is a near event.

The great revival, the object of so much Christian prayer, will come surely and victoriously when Christians in the promised spirit and power of Elias proclaim the royal coming of the Saviour of mankind!

* * *

The worldwide upheaval of this our modern day should have been generally foreseen, because it is clearly predicted in the Bible, which also predicts the ensuing remedy by the personal and powerful return of the Lord Jesus Christ.

When in the British House of Commons Mr. Winston-Churchill recently spoke of the perils and perplexities of the present world situation he consciously or unconsciously echoed the Lord's own prophecy of the "distress of nations with perplexity" preceding and announcing his own second coming in miraculous and regal fashion.

The vast extent and the many-sidedness of the existing crisis in human affairs, different as it is from any other crisis of times past, such as the fall of the Roman empire, justify us in expecting the Lord's early return.

President Hoover's remark that "over three-quarters of the commercially important people of the world have been in a state of social and political upheaval at some time during the past three years" illustrates the magnitude of the world crisis in this one of its many aspects. If, however, we sum up the spread of anti-Christianity, the revolutions, the reviving dangers and rumors of wars, the unrest in the Orient, the economic deadlock, the business depression, the unemployment, the shaking of moral standards, the crime waves, the many earthquakes in diverse places, then one hundred per cent of the world's population and territory is seen to be more or less involved in the stupendous unprecedented crisis of these times.

The Zionward aspiration among modern Jewry is another sign and indication of the approaching fulfilment of the Messianic predictions found in the Old and New Testaments.

The hour has struck for statesmen, business leaders, lawyers, educationists and leaders of opinion generally to give serious attention to these many evidences of the truth of Biblical predictions whose fulfilment will culminate in the divine intervention of our Lord and Saviour Jesus Christ.

International Sunday School Lessons

August 2, 1931

Philip's Missionary Labors

Acts 8. 26–40

The incident of today's lesson is a model case of soul-winning on two sides: of one individual pointing another to Jesus of Nazareth as Saviour and of the oldfashioned conversion of the other. There are three factors in the case: the worker Philip, the unsaved man the Ethiopian, and the Bible. No, there is the fourth factor, the Holy Spirit, overruling and steering the machinery of providence.

Philip.

This Philip is the man named in 6. 5 as one of the VII. Like Stephen, he soon rose above waiting on tables, and upon the persecution and scattering of the Jerusalem Christians by Saul of Tarsus he went to Samaria, where he preached Christ and performed miracles with revival power and quickening. Read 8. 4–25.

Philip is now directed by an angel of the Lord to proceed in a certain direction, the immediate object and destination of the trip not being stated. Philip left his campaign in Samaria, and went forth in the road of obedience.

The reality of his supernatural guidance appears when he is again directed to join up with an Ethiopian statesman traveling the same route.

A point of contact was readymade: the Ethiopian was reading aloud from a Septuagint Scripture roll.

The customs of the times permitted Philip to engage the gentleman in conversation, even to ask if he understood what he was reading. Thereupon, being taught in the Bible himself, he was able to explain the difficult passage.

Which led to prompt decision on the part of the inquirer to believe and receive Christ, and confess him in baptism.

The Ethiopian.

Was he a native African, a Negro? How had he become a Jewish proselyte?

He was earnest enough in his religion to make the long and tiresome journey to Jerusalem to fulfil his ritual obligations. Moreover, he had bought a copy of the Bible, as we would say. Further, he had not packed it at the bottom of his trunk, but carried it in his handbag, and was making good use of the passing hours as he journeyed, actually reading it.

So he was ripe and ready for personal work, eager to understand what he was reading, responsive to Philip's instruction as to its meaning, accepting the Scripture at its face value, believing in Jesus of Nazareth as sin-bearer and Saviour, and confessing him as such openly. Unexpected spiritual blessings may break upon us any day if we are in receptive condition.

The fruit of his genuine conversion to God is seen in his new-found joy as he disappears from the page of history.

The use of the Bible in evangelism and personal work.

It is agreed that one reason for D. L. Moody's remarkable results in Scotland in his British campaign of 1873–5 was that the people were well grounded in the Bible. He came with a message urging them to decision and confession of Christ, and untold numbers stepped into the light and liberty of the gospel.

Lament is often expressed that young people today are not getting that instruction in the contents of the Bible which was the heritage of previous generations.

Today's lesson shows the Bible itself as the sole and authoritative foundation of this Ethiopian's faith. Three words are keys to its use and value: read—understand—obey.

Private reading of the Bible is needful to give the facts. Innumerable instances might be quoted where men and women in all lands and all ages, including today, have been led to a saving knowledge of Christ with only the Bible or a portion of it in their hands. Why not use our spare moments reading God's Word?

But there are hard places in it, and for these we need guidance. Such guidance comes direct from the Spirit, or through some Spirit-taught believer.

Saved and unsaved alike should be sensitive to the approaches of the Holy Spirit.

Supernatural coöperation does not relieve us of the need of energy, and initiative, and effort, and application.

Golden Memory Text—Therefore they that were scattered abroad went everywhere preaching the word. Acts 8. 4.

August 9, 1931

Saul Converted and Commissioned

Acts 9. 1–19; 1 Timothy 1. 12–14

We are to study the greatest event in human history since the Pentecostal outpouring of the Holy Spirit. Scholars date it about 35–7 A. D.

The conversion of Saul is related three times in Acts. The teacher should read the other two accounts, with their added details to suit the audiences addressed,—Acts 22. 3–16; 26. 9–18.

As a case of conversion it contains some elements common to every genuine conversion, yet it was unique in several respects. But is not this true of every conversion? No two are alike.

Saul was a choice, if not the choicest, flower of Judaism. His zeal for God set him in conflict with Christianity. This zeal urged him far afield in his campaign of persecution: hence the occasion of our lesson. His driving motive was not prejudice or cruelty, but high-minded religious conviction.

The lesson portion presents two scenes. Scene I transpires on the road outside Damascus, scene II in the house of Judas on Straight Street. In scene I Saul has direct dealing with Lord Jesus, in scene II with Ananias. Scene I introduces the supernatural. Scene II adds human instrumentality.

Saul approached Damascus a furious persecutor. He entered the city a humbled penitent. He left it a Christian apologist and apostle.

What happened to bring about these transformations in character and conduct?

Converted, 3–8.

The living and glorified Jesus of Nazareth, clothed in shekinah glory, stopped Saul on the road, and spoke to him. Saul was perfectly conscious of what happened. He saw the light, he heard the voice, he asked questions, he received answers, he obeyed. Was this an occasion on which he SAW the risen Lord (see verses 17, 27; 1 Corinthians 15. 8)?

The unique thing, then, was that Jesus himself came face to face with Saul without the aid of human helper or written Scripture at the moment.

The reality of the experience is evidenced by the immediate transformation

in Saul's life and thought. The whole direction of his life was changed in a moment. An instantaneous conversion, complete, never repeated or taken back.

Saul's two questions furnish the key to his subsequent career, and to all true discipleship. "Who art thou, Lord?"—knowing Christ. "What wilt thou have me to do?"—obeying Christ.

Commissioned, 9–18.

Follow Saul into the city! What a story he would have to tell to Judas and the others who expected him!

For three days he is in seclusion without sight, engaged no doubt in prayer, self-examination, recasting his theology in relation to Jesus. Philippians 3. 7–14 shows a complete reversal of values. Then the next step is made known to him, and by the hand of a brother believer Ananias he receives the infilling with the Holy Spirit and the restoration of sight, and is baptized, thus making a break forever with Pharisaism. The passage in 1 Timothy records his profound gratitude to God.

Never despair of the conversion of the most hostile or desperate character!

Was Saul the only one in that company to be converted?

Golden Memory Text—I was not disobedient unto the heavenly vision! Acts 26. 19.

August 16, 1931

Sowing and Reaping

Galatians 6. 1–10

Our historical course of study in Acts is interrupted today by a so-called temperance lesson from Paul's writings.

Paul is here in the practical section of his letter to the Galatians, giving directions for everyday Christian living. The passage gives a number of nuggets that seem to stand by themselves. A verse by verse exposition and application, explaining any difficult words, will perhaps be the easiest way to teach it.

The exhortation throughout is to believers, "brethren." Grace alone enables one to fulfil such exhortations to mutual care.

Relations to others, 1, 2.

First, to the sinning brother, precipitated into sin, not a wilful sinner. Restore him! Who? In what spirit? Why?

Next, to the burdened brother. Relieve him! So fulfil the law—not of Moses, but of Christ.

Attention to oneself, 3–5.

Avoid self-delusion! Scrutinize your work! Bear your own load!

Different Greek words are translated "burden" in verses 2 and 5. In the former a heavy load seems to be implied, whatever the burden may be, spiritual, moral, physical. In verse 5 the burden is one's responsibility to bear it if no one comes to your help.

Well-doing, 6–10.

First, in regard to the teacher. Support him! The two-sided law of sowing and reaping is declared, 7, 8. Is Paul's primary application of this law to the support of the teacher, 9?

Next, in regard to all. Take advantage of opportunity while you have it!

Especially in regard to fellow believers.

Sowing and reaping in relation to temperance.

A farmer sows expecting a harvest of the same kind as the seed sown, and more than he sows.

Sowing "to the flesh" is living for sensual pleasure, pampering the body with more than the necessaries, indulging in selfish and fleshly sins.

Sowing "to the Spirit" is living according to the dictates of the Holy Spirit, cultivating one's higher life, nurturing one's soul and spirit.

The "reaping" in each case is of the same kind, and in larger measure: corruption amounting in many a case to physical wreck on one hand, or eternal life on the other hand.

Nowadays it is easy to sow to the flesh. It is hard to live the simple life. Let us choose to sow to the Spirit, taking advantage of all the means thereto within our reach!

Golden Memory Text—Be not deceived! God is not mocked! For whatsoever a man soweth, that shall he also reap! Galatians 6. 7.

August 23, 1931

A Gospel for All Men

Acts 11. 5–18

Peter finds himself in a quandary. He is not a pope. Christian believers at Jerusalem are scandalized and hostile, not because he had preached the gospel to Gentiles but because news had reached them that Peter actually visited a Roman centurion at Cæsarea, and lodged and had eaten in his home (1–4). Such a thing was an unpardonable breach of inherited religious exclusiveness and etiquette.

Peter was probably not surprised. He knew how they felt: he had felt that way himself (10. 14, 28). It had taken a vision from God to open his own eyes to God's larger purposes in the gospel.

How shall Peter meet this storm of criticism and contention? By facing his fellow believers and telling them the plain facts which had conquered his own prejudices. At this point our lesson portion begins.

The teacher should read over and over the full narrative beginning at 9. 43 and ending at 11. 18 so as to have every detail at the end of his tongue. The incident is second in importance only to Pentecost. The story is so straightforward that if you can only make it live again for your scholars they will get the points as readily as those Jerusalem believers did. It made an immediate impression on them: why not on your scholars?

Put yourself in Peter's shoes—or sandals—and live over the whole episode with all the earnestness and understanding you can command!

The vision, 5–10.

Peter was not asleep when the trance overtook him, even though he was at devotions. He was praying. Compare 10. 9–16.

The vision interpreted. Arrival of Cornelius' men, 11.

Their arrival solves the meaning of the vision for Peter.

Compare 10. 1–8, 17–23! These verses shift the movie from Joppa to Cæsarea, 30 miles north, where the Spirit of God is weaving the web of providence to bring Cornelius and Peter together.

The vision obeyed. Visit to Cornelius, 12–17.

Compare 10. 24–48! Points to emphasize are that Cornelius was not a saved man, though he was not far from the kingdom; that Peter's testimony to Christ was so guided by the Holy Spirit that after he had given it, and before he got started on his own speech, the Holy Spirit fell on the audience as on the believing group at Pentecost,—a second Pentecost, the Roman Pentecost; that the Holy Spirit fell without the laying on of hands or other mediation or condition other than faith in Jesus Christ; that Peter recognized it as the fulfilment of Christ's promise about the

baptism with the Holy Spirit; and that God is no respecter of persons (though he is of character).

"The Gentiles also," 1, 18.

Verse 18 is a grand climax. It summarizes the whole story.

Those Jerusalem believers showed themselves to be true Christians by the generous way in which they accepted Peter's explanation. Prejudice disappeared. They desisted from further questioning and objection. They extolled the goodness of God (Weymouth). The momentous truth was accepted that even Gentiles could become Christians without first becoming Jewish proselytes.

The key to the whole incident is in the words "The Gentiles also."

The true believer rises in Christ above all distinctions of race and color and personality.

Golden Memory Text—There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. Romans 10. 12.

August 30, 1931

The Mission to Cyprus

Acts 12. 25 to 13. 12

We are at the watershed of the book of Acts. From now on Paul is the prominent figure in the new activities of the gospel of Christ.

The conversion of Cornelius had secured official sanction for the admission of Gentiles into Christian fellowship, but it did not raise the question of the aggressive evangelization of the Gentile world,—a question that will be settled in chapter 15. Today's lesson shows how God took hold, and from first to last promoted and guided and empowered the first foreign missionary expedition. Antioch, the first Gentile church, becomes the mother church of organized Gentile Christendom.

It was fitted for such an honor. It had missionary atmosphere in the many races that comprised its membership, and hence a missionary interest and outlook. It had also the right missionary material, for it was well supplied with prophets and teachers. From among these God the Holy Spirit unmistakably directed the separation of the two whose previous record shows them to have been the best men in the field,—mature in character, experienced in preaching and teaching. The church showed missionary spirit, and was ready to do its part. Barnabas and Saul were promptly and prayerfully designated for the work by this double call of the Holy Spirit and the church. What a grand yet solemn farewell they must have had!

Note carefully that this plan was not due to persecution as was the case with earlier expansion, or to any man's enterprise or imagination, or even to a sense of obligation for unsaved heathendom. The church did not bid for candidates. The initiative and direction came from heaven. The ministry is a heavenly "calling" (2). Should not every minister and missionary have a clear call?

The evangelization of Cyprus, 5–12.

The island of Cyprus was their first field of labor. (Use a map!) It was Barnabas' native land, and already contained Christian converts (11. 19). Note how soon Saul (Paul) becomes the more prominent missioner!

Paul's usual methods appear in the evangelization of Cyprus. The mention of synagogues shows there were many Jews there. To them the gospel was first preached, as the starting point for influencing the Gentiles. No results are recorded, however, except the conversion of the proconsul Sergius Paulus at Paphos, after a contest for his soul with Elymas (8).

This man was not a pagan, but an apostate Jew, a sorcerer or magician. As the old religion of Rome lost its power, people fell a prey to superstition and religious quackery,—just as they do today. There were crooks like Elymas (10) ready to take advantage of their ignorance and gullibility,—just as our big cities are full of modern Elymases today.

Paul did not withstand and defeat him in his own power or passion, but as "filled with the Holy Spirit." This marks the conflict as between God and the devil. And the Holy Spirit authenticated Paul's boldness and denunciation by smiting Elymas with temporary blindness, vindicating the true gospel by the conversion of Sergius Paulus. He is the first convert under Paul's ministry whose name is given.

Christianity is a world religion. It spreads by conversions. Has your class got missionary vision?

Sorcerers flourish because of human heart-hunger and the lack of true preaching and teaching to feed it. In the face of spiritism and the many religious fads and frauds of our day let us do our best as Sunday school teachers! Evil cannot stand up in the presence of a Spirit-filled teacher.

Golden Memory Text—I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth! Romans 1. 16.

❖ CHRISTIAN ENDEAVOR TOPICS—AUGUST, 1931 ❖

Mrs. Ida Q. Moulton

What Jesus Teaches about Happiness

Matthew 5. 1–12. August 2, 1931

A young minister asked an aged saint:

"What things have you done in your life that have brought you the greatest pleasure and happiness?"

He answered: "What I have done for the good of other people."

Christ counted it a joy to give himself as a ransom for mankind. Do you count your life in like manner?

* * *

A pious old Negro, on being asked if he was never unhappy, answered:

"I nebber 'lows myself to 'flect on de bad tings dat happen to me, nor de good tings I nebber had. When all de rest of de world am saying, 'Dis is my house,' 'Dat is my sugar mill,' 'Dere is my cotton patch,'" then placing his hand over his heart he said, "Dere is my hope, and dere is my Saviour: and when I own de Lord Jesus, seems like I own all de rest, fur de earth is de Lord's and de fulness dereof!"

Happiness is closely related to duty.

"While I sought Happiness she fled
Before me constantly.
Weary I turned to Duty's path,
And Happiness sought me,
Saying, I walk the road today:
I'll bear thee company!"

* * *

There was a young girl of excellent family, who was a wallflower on social occasions, bashful, awkward, and ill at ease. A transformation came over her life. She became popular. When asked the secret of the change she replied:

"I found out everybody is lonesome. I have been trying to make everybody feel at home."

Making people feel at home was her way of making people happy. Your way may be different, but it is close at hand. Do you see it?

Good and Bad Features in Amusements

Romans 14. 13–23. August 9, 1931

"I decided not to go into it," announced a man who had been invited to engage in a doubtful enterprise. "When I tried to decide in favor of it I found that I had to argue with myself. When that happens I always think it best to give the thing up."

Doubtful amusements as well as doubtful enterprises cause much uneasiness of mind and soul. The course this man pursued in his decision between the good and the bad was a wise one.

* * *

The chairman of a recreational committee in a Western city says:

"Adults may find the fountain of youth through play and comradeship with their children. If American families would spend a part of the time they devote to golf and poker and the like, or arguing about Prohibition, in games with their youngsters, homes would be better and happier, and the world at large better off."

Following his suggestion you not only keep at bay the bad in amusements, but lay foundations for the good for future as well as present generations.

* * *

A survey of 388 popular films was made. Only 25 were found to be without objectionable features. The following features were found in the rest:

	Films
Unfaithfulness in marriage in	117
Divorce	38
Immodest dress	172
Social or individual drinking	140
Indecent dancing	97
Interior of houses of ill fame, gambling-dens, etc.	124
Immorality	192
Smoking by girls	82
Tense, nerve-racking situations	223

Are the films of today any better?

* * *

It is related that while St. John ministered at Ephesus he had a tame partridge which he had found wounded and carried home. A young huntsman passing saw him caressing his pet, and taunted him with idleness.

"What," asked the apostle, "is that in your hand?"

"My bow and arrow," was the answer.

"And why is the string loose?"

"If it were always on the stretch it would lose its spring."

"And this," said the man of God, stroking the partridge, "is my relaxation, refreshing my spirit."

Which was emphasizing the good, which the bad, in their respective relaxations, the sportsman or the apostle?

What Nature Teaches about God

Psalm 147. August 16, 1931

"I looked up into the heavens once more," said a nature lover, "and the quietness of the stars seemed to reproach me. 'We are safe up here,' they seemed to say; 'we shine, fearless and confident, for the God who gave the primrose its rough leaves to hide it from the blast of uneven spring hangs us in the hollow of his firmament.'

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great original proclaim.

"The unwearied sun from day to day
Does his creator's power display,
And publishes to every land
The work of an almighty hand!"

* * *

A lady of wealth and culture in going to her summer home was obliged to travel for some distance through a dense forest. As she came to a cleared spot on top of a high hill and saw the forests surrounding her she exclaimed:

"Trees, trees, trees! Nothing but trees! Not a village or a dwelling for miles around!"

"Suddenly," as she expressed it later, "an unseen hand was laid upon my shoulder. I was immediately overcome with the immensity of God's universe and my own insignificance, and I exclaimed to the unseen hand which held me in ecstasy, 'Yes, Lord, I will make my life as a tree in thy universe of humanity, using my wealth to lift men and women towards thee!'"

"It is well," writes Sydney, "to consider subjects that show man is little and God is great. It keeps us humble and teachable."

* * *

Is there any Godlike wisdom in anything more marked than in a seed? Did you ever notice how nature aids the dissemination of seeds? Winds, brooks, rivers, lakes, oceans, carry them. Birds, insects, beasts and man broadcast them.

"Speller of the stones and weeds,
Skilled in nature's crafts and creeds,
Tell me what is in the heart
Of the smallest of the seeds?
God almighty, and with him
Cherubim and seraphim,
Filling all eternity,—
Adonai Elohim!"

* * *

Through nature we learn that

T—here is ample provision for all men's need, body and soul;

E—verything grows according to its nature, trees, insects, animals. But does man? Genesis 1. 26;

A—ttention by the hand divine is given to the minutest details. Note the coloring of the butterfly's wing!

C—reator (The) is omniscient, omnipotent and omnipresent, all-knowing, all-powerful, ever with us;

H—e is just. He maketh his sun to rise on evil and good;

E—verything in creation is in perfect order;

S—ustaining nature requires work, John 5. 17.

Bible Truths Based on Nature

Galatians 6. 7–9; John 15. 1–8. August 23, 1931

"Rooted and built up in him."

Every healthy tree has as much root as top, thus giving stability when storms arise.

Some of us would withstand temptations and discouragements better if we were built up in the Word of God.

"Thou art my sun!"

As the natural sun does not shine for a few trees and flowers but for the whole world, so the Sun of righteousness shines not for a favored few, but for the whole world of human hearts.

* * *

"Go to the ant, thou sluggard, consider her ways, and be wise!"

"Preservin' de trees would be easy," said Uncle Eben, "if everybody had de same hesitatin' feelin' toward a woodpile dat I always speriences when I see one."

* * *

"Freely ye have received, freely give!"

In Panama the owner of a valuable spring, situated in a dry section of the country, used to charge for every animal that drank of the water. Since his conversion he does not charge for the water, which he says is "a free gift to him from God."

The cattlemen are now eager to listen to a gospel which has so transformed the penurious owner of the spring.

* * *

N—ot alone do we reap what we sow, but more than we sow;

A—s the friends of an author most thoroughly comprehend his writings, so they best understand nature who are closest to nature's God;

T—here is a charm about a bit of lichen on a tree which even a lovely landscape may not impart. God is an artist who delights in details;

U—nless we hold to the Word the study of nature may lead us into doubt;

R—esist the laws of nature, and suffering follows, sometimes mental, sometimes physical, sometimes spiritual, and frequently all three;

E—conomists try to scare us into fearing that the human race will be starved out through over-population. But every year we are finding food values in what our ancestors called weeds.

What Does the Bible Say about Missions?

Matthew 28. 18–20. August 30, 1931

The two great phrases which fell last upon the disciples' ears as Christ was taken from them were:

"The power of the Holy Ghost";

"The uttermost part of the earth."

What Christ has joined together we may strive in vain to put asunder.—Robert E. Speer.

Man may delay but cannot thwart the eternal purpose of God. Isaiah 2. 2.

* * *

At a crisis in the battle of the Marne General Foch sent these words to General Joffre:

"My right wing has been driven back, my left has been turned, my center has been smashed. I have ordered an advance in all directions."

Thus spoke a man of faith.

Apparently the church universal is at the crisis of missionary endeavor. We have no doubt of the final outcome. In faith let us advance in all directions! "Lo, I am with you alway!"

* * *

"My word shall not return unto me void."

A London department store sold 10,000 copies of a beautifully bound Bible in six weeks. The demand increased so that the store gave an order for 100,000 copies, the biggest single order, we are told, that had ever been placed.

"There is only one book in the world," the managers declare, "of which any business firm would dare to order 100,000 copies."

It is highly encouraging to get this evidence that the Book of books still maintains its preëminence.—"Literary Digest."

How wonderful it is that the greatest missionary force in the world is more than holding its own in an irresistible way!

* * *

Let us suppose a case, writes Rev. Dr. Ashmore. It is a rule in many churches at communion for the man at the end of the pew to partake himself, and then pass it along to the next, and he to the next, and so on till the last one is reached. Suppose that one man right in the middle of the pew got hold of the cup, and partook, and then held on to the cup.

"Pass it on!" said the man next to him who had it, but he would not.

"Pass it on!" said the man beyond who wanted it, but he would not.

"Pass it on!" said the deacon in a low, earnest voice, but he would not.

The pastor, taking in the situation, tiptoed down to the pew and quietly said:

"Pass it on! The cup is intended for all. It is not intended for you alone."

The man clutched the harder. He wanted it all for himself.

The lesson from this supposed case is obvious. See Matthew 9. 37!

❖ SELECTED THOUGHTS FOR THE QUIET HOUR—AUGUST, 1931 ❖

SATURDAY, 1st. *The eyes of the Lord run to and fro through the whole earth, to show himself strong in behalf of them whose heart is perfect toward him. 2 Chronicles 16. 9.*

What an encouragement this should be to us to wait humbly upon God with an upright heart! O Christian, have you learnt to yield yourself each morning with your whole heart to do God's will? Begin by being silent before God till you realize that he is indeed working in secret in your heart.—Andrew Murray.

SUNDAY, 2nd. *And he came to Nazareth, where he had been brought up, and as his custom was he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. Luke 4. 16, 17.*

As our Lord entered the synagogue of Nazareth and read Isaiah's prophecy concerning himself, did he not set us an example of the message of Holy Scripture? Surely the call comes to us to accept and use this Holy Bible, and to study even more constantly and prayerfully its precepts and promises. The church is preëminently a Bible church, and the truly risen Christian is a Bible Christian.—Floyd W. Tomkins.

MONDAY, 3rd. *Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever! Amen. Revelation 1. 5, 6.*

Standing by our Lord's sepulcher and

looking backward there is abundant cause for sadness. Standing by our Lord's sepulcher and looking forward there is abundant cause for rejoicing.—W. L. Watkinson.

TUESDAY, 4th. *The Lord will give grace and glory. Psalm 84. 11.*

First grace, then glory. No grace, no glory. Much grace, much glory. If grace, then glory. Be it ours to say Amen!—W. H. Griffith-Thomas.

WEDNESDAY, 5th. *Nay, in all these things we are more than conquerors through him that loved us! Romans 8. 37.*

Merely to beat back his foes is but a small part of the great commission of the Christian soldier. He is called not only to wield the shield of faith but also the sword of the Spirit by which he moves against the conquered foe and claims new territory with each advance.—A. B. Simpson.

THURSDAY, 6th. *The Lord knoweth how to deliver the godly out of temptations. 2 Peter 2. 9.*

Your Father knoweth all the hosts of sin
That round the souls of men in ambush lie,
And how to send his reinforcements in,
Changing defeat to victory's ringing cry.
To hold in leash the wind that fiercely bloweth
Your Father knoweth!
—Frank J. Exley.

FRIDAY, 7th. *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. Revelation 21. 1.*

You are soon to walk the golden streets, white-robed and white-hearted, too. Oh, rejoice in the immediate prospect and let it nerve you for the present conflict!—Charles H. Spurgeon.

SATURDAY, 8th. *I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Romans 8. 18.*

"In us," in me, in you. The fabric of our minds tells frightful tales of what sin has wrought within us. Sin revelled in its victory over us, but this victory only becomes the occasion of a greater triumph on the part of grace, and the glory of God is to be revealed in us more illustriously than it ever has been revealed in any order of beings.

SUNDAY, 9th. *Open to me the gates of righteousness! I will go into them, and I will praise the Lord! Psalm 118. 19.*

Are there not those who quite dread the idea of going to church because that action is associated in their mind with early impressions of gloom and dreariness and heaviness not to be borne? Was not the church in early days a dark place, and was not the minister a man gifted with the faculty of wearying those who paid attention to him, and was not the whole sabbath a trouble and a burden? Had it been associated with light, music, gladness, joy, the memory of those early engagements would have gone right through all the whole compass of the life!—Joseph Parker.

MONDAY, 10th. *Help me, O Lord my God! Psalm 109. 26.*

Help me, Lord, thy face to seek
In early morn throughout the week!

Help me, Lord, in things I say
To please thee most throughout this day!
—George Golay.

TUESDAY, 11th. *I acknowledge my transgressions: my sin is ever before me! Psalm 51. 3.*

I am taking the way to recovered victory when I tell the Lord the story of my defeat. When I fall let me not add to my guilt the further sin of secrecy!—J. H. Jowett.

WEDNESDAY, 12th. *I waited patiently upon the Lord, and he inclined unto me and heard me. He brought me forth out of an horrible pit, and out of the miry clay. Psalm 40. 1.*

Lord, grant that our patient prayer may at last bring thy uplifting power, raise us out of weak despondency, deliver us out of all darkening doubt, save us from all miry ways, get our goings established in grace!—W. S. Bruce.

THURSDAY, 13th. *Therefore with joy shall ye draw water out of the wells of salvation! Isaiah 12. 3.*

Wells (plural) suggest the abundance of the divine provision to meet people's needs; the unending variety of that provision; and its perfect suitability to every individual and race.—D. McTavish.

FRIDAY, 14th. *And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise! Luke 23. 4.*

Our Lord had companionship in his last agony. His friends had forsaken him and fled. His enemies, with brutal malice, flung taunts at him. The friend of sinners went into the great mystery leading a penitent sinner. They would be together in Paradise.

SATURDAY, 15th. *Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity! 1 Timothy 4. 12.*

We cannot be excused from the responsibility of our influence upon others. Our personal rights cease where the welfare of our fellow men begins.

SUNDAY, 16th. *And Jesus went up to Jerusalem, and found in the Temple those that sold oxen and sheep and doves, and the changers of money sitting. John 2. 13, 14.*

In the midst of the confusion there stood Jesus the Messiah, the glorious Son of God. It was a strange sight. The nation of Israel bound together by the hope of his coming! They point on to him in every part of their ritual, by almost every prophecy and psalm in their scriptures, by all the great events of their history, yet all the time they are thinking of him as afar off, and lo, he stands in their midst unhonored, unknown, looking upon all the confusion with grief, and indignant!—Mark Guy Pearse.

MONDAY, 17th. *And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and they shall know that I am the Lord! Ezekiel 34. 27.*

There is a peculiar blessing in living in the country and seeing things grow. The life of a farmer, though often despised, should be a wonderful life, for God is so constantly speaking through the silent powers of nature.—Floyd W. Tomkins.

TUESDAY, 18th. *For there stood by me this night the angel of God. Acts 27. 23.*

If we fear the Lord we may look for timely interpositions when our case is at its worst. Angels are not kept from us by storms, or hindered by darkness. Seraphs think it no humiliation to visit the poorest of the heavenly family. If angels' visits are few and far between at ordinary times, they shall be frequent in our nights of tempest and tossing.—C. H. Spurgeon.

WEDNESDAY, 19th. *Let patience have her perfect work! James 1. 4.*

Make me patient, kind, and gentle,
Day by day;
Teach me how to live more nearly
As I pray!

THURSDAY, 20th. *I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance. Luke 15. 7.*

Where is there a heart that can say in its most serious moments that it has no need of repentance? Do not let us appeal to the flippant man upon this subject, but the man who knows life, who has felt its temptations and its pressures of every kind! No such man will ever say that he lives beyond the necessity of repentance. He could detain you all day by a recital of his shortcomings and sins. That he is dumb about them shows not the littleness of the list, but its endlessness.—Joseph Parker.

FRIDAY, 21st. *For he came not to condemn the world, but that the world through him might be saved. John 3. 17.*

Let my life be like his! Let him save me from the captious spirit of the critic and fill me with the generous spirit of love! We have so many who simply find fault. My brother, find no fondness in condemning others for their sins! —W. S. Bruce.

SATURDAY, 22nd. *Surely the Lord is in this place, and I knew it not! Genesis 28. 16.*

There is no corner of earth which is cut away from the divine vigilance. God gets at us everywhere. And there is a merciful side to all this: everywhere we can get at God!—J. H. Jowett.

SUNDAY, 23rd. *Beloved, let us love one another: for love is of God, and every one that loveth is born of God and knoweth God! 1 John 4. 7.*

I cannot make my natural heart love, but if God could only take the spirit of a lover and put it into your heart and mine, we would love, because a lover loves without trying, instinctively, spontaneously, outflowingly. And this is just what God did when he begot us in Christ Jesus. He put into our hearts the spirit of the greatest lover in the universe.—James H. McConkey.

MONDAY, 24th. *Their strength is to sit still. Isaiah 30. 7.*

How these words oblige us to take breath, to pause in the midst of many thoughts and plans and duties of our busy days! They are God's words, very different from what man would say: for would not the thought of the natural heart be, What is to be gained by sitting still? God says it is "their strength."

TUESDAY, 25th. *Open thy mouth wide, and I will fill it! Psalm 81. 10.*

We have a God who grudges us nothing. He is never contented with doing a small thing for his people. He likes to do great things.—Andrew Bonar.

WEDNESDAY, 26th. *Then I told them of the hand of my God which was good upon me, as also the king's words that he had spoken unto me. Nehemiah 2. 18.*

How naturally we should not only treasure but tell any royal words spoken to ourselves! A simple text thus passed on may be the immediate means of wonderful spiritual help and quickening. And the comfort wherewith we ourselves are comforted of God may comfort many.—Frances Ridley Havergal.

THURSDAY, 27th. *Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Ephesians 5. 20.*

An ungrateful heart can never be exuberant. Where there is no gratitude, the spiritual nerve is dormant or dead. But how is it where gratitude abounds? The whole life is quick, alert, exhilarant, expressionable.—J. H. Jowett.

FRIDAY, 28th. *Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men! 1 Thessalonians 5. 14.*

The little worries which we meet each day
May lie as stumbling-blocks across our way,
Or we may make them stepping-stones to be
Of grace, O Lord, to thee!

SATURDAY, 29th. *Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. Joshua 1. 3.*

Theirs by promise, theirs by glowing visions, theirs by triumphant hope, yet it would not be theirs until they had set foot upon it. They could only make it theirs by occupation and appropriation. Holiness is thine and mine, dear reader, when we get up and enter into it in Christ's name, in Christ's strength, in Christ himself!—Mark Guy Pearse.

SUNDAY, 30th. *Blessed is the people that know the joyful sound! They shall walk, O Lord, in the light of thy countenance: in thy name shall they rejoice all the day! Psalm 89. 15, 16.*

The deeper we seek to enter into God's will for us, the stronger our faith will be that the Father can be content with nothing less than this, his child walking in the light of his countenance and rejoicing in his name all the day; and the stronger will the assurance come that what the Father has meant for us will be wrought in us through Christ and the Holy Spirit. Let us just hold fast the word, "all the day, all the day"!—Andrew Murray.

MONDAY, 31st. *And he that sat upon the throne said, Behold, I make all things new! Revelation 21. 5.*

"All things new"—what a glorious prospect! Not that the old which we have cherished and experienced will be lost and forgotten, but that it will be "made new," transfigured, made clear and clean. How sacred that makes human affection! How full of character the kindly deeds and words which we speak! How significant the battles of life now ending in victory! And all because Christ has risen and brought life and immortality to light.—Floyd W. Tomkins.

BIBLE NOTES FOR DAILY DEVOTIONS—AUGUST, 1931

President W. Douglas Mackenzie, D.D., Hartford, Conn.

MEDITATIONS IN EXODUS

Saturday, 1st. Exodus 1. 1–7.

1. This paragraph makes connection with the closing chapters of Genesis. They form the introduction to the Book of Exodus. We propose to select numerous portions of this great book for our daily meditations. To stimulate our interest we may begin by quoting two statements made by that great scholar and devout Christian, the late Dr. W. H. Bennett, in the Introduction to his commentary on Exodus.

2. After describing the way in which it was written he says: "The whole provides a vast store of information for the scholar, and is a perennial source of inspiration for the docile disciple of the Spirit of God. It stands as a monument of a continuous revelation and a never-

failing response. With the perfect candor from which the Bible never shrinks, it shows how foolishness, selfishness and sin interpreted the divine message amiss."

3. "The direct spiritual value of such a book is obvious, and the church has owed much to Exodus, perhaps chiefly in the way of type and allegory,—a 'Pilgrim's Progress' long before Bunyan wrote."

O thou Spirit divine who didst of old address thy truth and grace to Israel, grant us to learn from their faith, and even from their failures of faith! We ask this through the Christ of Israel, our Saviour and Lord. Amen.

Sunday, 2nd. Exodus 1. 8–22.

1. At the close of Genesis we are still thinking of families and heads of families. When Exodus opens we are at the birth of a nation. The Hebrews, as they are called, have been welded through oppression and suffering over many generations into a unity of life and a consciousness of distinct existence as a people. One can imagine policies which might have absorbed them into the Egyptian nation. But as they lived and prospered in a region which had been set apart for them, they became a political danger to Egypt.

2. Hence the Egyptian government began to treat them as a nation of slaves. The principle of the corvée was applied to them, that is, they were employed as unpaid slaves upon public works (see 1 Kings 5. 13ff. and Jeremiah 22. 13). While under the lash of cruel overseers they became the objects of bitter contempt and hatred.

3. The continued increase of the Hebrew population led to still more cruel and inhuman measures. Can we wonder that the memory of Egyptian bondage was ground into the soul of Israel? Out of those depths they were crying to their God for deliverance.

O thou God of freedom, we beseech thee to deliver all peoples who today are wronged by cruel oppression! For thy name's sake. Amen.

Monday, 3rd. Exodus 2. 1–10.

1. It was in the darkest days of bondage that a Hebrew child was born who was destined to become one of the greatest men in history. In after times the story of his birth and his brilliant youth gave rise to many legends outside the Bible. The story before us has proved for art and poetry as well as for religious meditation a fruitful source of inspiration.

2. Three women and a baby boy! A slave mother who has secretly nourished her son till concealment in the house was impossible and he would have to be killed! The elder sister watching over the floating little bed among the river reeds, prompt and brave and resourceful when she sees a distinguished lady bending over the derelict babe! And the daughter of a king, full of instant pity, ready to rescue at least one doomed Hebrew boy, offering with an understanding smile even to pay this anxious-looking woman for nursing the child—as if she didn't know it was his mother! Three woman hearts in a blessed conspiracy of love against cruel wrong!

3. And over all, the quiet story and its glorious sequence make us feel the presence that guides all destinies and is here preparing a deliverer who shall lead forth the people of God to their great place in the history of the world's redemption.

Blessed be thou, O Lord of all lives, who dost appoint great leaders for the great needs of men! Grant the world to hear the voice of thine own Son! In his name. Amen.

Tuesday, 4th. Exodus 2. 11–22.

1. It may be assumed that the adopted son of the princess would receive the best education of his day, would see before him a splendid career, perhaps rivalling that of the great Joseph. There is a tradition that Moses became a successful general and aroused the jealousy of the Pharaoh by a successful campaign in Ethiopia. The story here is quite different. Moses growing up at the royal court was yet, we are to suppose, known as a Hebrew. Probably his difference of face as well as the spread of the story of his discovery and adoption would reveal to all his racial origin.

2. But we are further to suppose that as he grew up he learned to love his own people with a deep loyalty of soul. He may have tried to get their sad lot ameliorated. And he may have seen ahead of him the hour when he must finally choose whether he should continue identified with the oppressor of Israel or cast in his lot with that helpless, enslaved and embittered people. The final decision as in so many such cases was thrust upon him suddenly and unexpectedly.

3. When Moses fled he did choose his destiny. And yet he could not see all that it meant. He was fleeing from the wrath of Pharaoh, but afraid of the treachery of some of his own people. He had taken their side, but he felt that they might disown his aid. How lonely and sad was he at that well-side, where love and a home opened the doors of a new life to him!

O thou who didst come to thine own and they received thee not, we praise all who like thee have loved and saved those who rejected them! Amen.

Wednesday, 5th. Exodus 2. 23 to 3. 5.

1. The closing verses of the second chapter are intended to lead up to the revelation of the purpose of God in the great scene of the burning bush. The death of one Pharaoh did not mean that his successor changed his policy toward the Israelites. The cruel oppression continued, and it needed a great and manifest intervention of God to deliver his people. And the intervention was sure to come. For had he not entered into a covenant with their fathers, Abraham and Isaac and Jacob? "God saw the children of Israel, and made himself known to them."

2. But it was in far off Midian that the great process began. There was the lonely exiled spirit of Moses, learning still of the suffering of his own race and brooding over ways of deliverance. All doors of hope seemed closed. For, he wondered, how could an unorganized, unarmed horde of slaves resist the power of a great race of rulers and conquerors like the government of Egypt?

3. There in the desert as he prayed and brooded and despaired the answer came. In that vision of the bush aflame that did not burn to ashes, in that voice which his soul heard, in that divine presence which shook his being to its foundations, and in all that followed of converse with the God of his fathers Moses was made the leader, the savior of Israel.

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

Let us pray that the same loving God may raise up great leaders to deliver all who are oppressed and in bondage today!

Thursday, 6th. Exodus 3. 6–12.

1. The 6th verse before us was quoted by our Lord when the Sadducees questioned him about the future life. He interpreted it as meaning that God spoke of Abraham and Isaac and Jacob as still living. The divine voice did not say, "I was the God of those fathers," but "I am their God." Cardinal Newman once wrote that when he first visited Greece and traveled the streets and roads on which had moved the feet of famous men of the ancient past, he was one day overwhelmed by the fact that they are all still alive. Apply it to our own heroes and all their friends and co-workers, from Washington down! "They are all alive, intensely as well as actually living, thinking, feeling, as truly as when they made history on the earth."

2. Of course, the divine word is adapted to the beliefs and ideas of the age. It speaks, as we say, anthropomorphically, as if God saw and heard in human fashion, as if he needed to "come down" in order to do his will in Egypt. These are the ancient forms in which that revelation began which we try to realize in spiritual fashion. It was only gradually that the Hebrew mind was raised to the idea of the God who as spirit is in all places of his dominion.

3. Moses is thrilled by the tremendous idea that God could and would deliver Israel. But he is afraid and humbled before the majesty of the Eternal. He shrinks as much as he is thrilled at the voice that says, "Thou art the man to do it!"

O thou who art the director of all lives, give courage to all thy messengers and servants that even they may deliver the message of the gospel without fear and serve thy will without limit! In Christ's name. Amen.

Friday, 7th. Exodus 3. 13–22.

1. When God says to Moses (12), "Certainly I will be with thee," the prophet knows that his people will say, "Who is this God who has sent you?" Apparently we are to understand that hitherto the Hebrews used "the general term Elohim" for God. Now they must have a distinctive name, one which shall make them to believe in him as their God, the ruler and protector of their destiny. And so in verse 15 comes the great answer to verse 13, which entered so deep into the national consciousness of Israel. "Thus shall thou say unto the children of Israel, Jehovah (the English way of spelling Yahweh), the God of your fathers hath sent me unto you."

2. With the use of this great new name for God on his lips Moses will get a hearing from his people. Especially must he begin with a personal testimony. He must announce that the God of their fathers has spoken to him. That is the basis of the whole history of the prophetic office in the Old Testament. True prophets had an authentic experience of the presence and spirit and purpose of God.

3. From that day to this the religion of revelation, culminating in Christ and his manifestation to the apostles as the risen Lord, is the word of God. What God has done is the saving message to the world. He is today the true prophet, the only real preacher, who can say, "God in Christ has spoken to me!"

O God, today thy church needs thy voice in the words of our ministers! Grant them such immediate contact with thee that their sermons shall be the word of God! In Christ's name. Amen.

Saturday, 8th. Exodus 4. 1–9.

1. An Oriental who wrote and one who read this and all the following stories of Moses would pierce to a spiritual meaning contained within them. He would see in the prolonged reluctance of Moses to undertake his great and dangerous mission a very human record. He would see him casting about for excuses to escape from his task, and within the tales of wondrous signs he would see the way in which his conscience was kept alive and his confidence was aroused.

2. The first objection of Moses was most natural. "Who will believe my witness and accept my authority?" The certainty that God had spoken to him made him sensitive to the attitude of those who would scout the idea that he was the subject of any such sublime commission. He is convinced that the Israelites will refuse to believe him.

3. And yet God gave him courage to believe that his simple shepherd's rod would be mightier than the scepter of Egypt's king, that the powers of life and death are in the hands of the unseen king of Israel and not in those of a visible Pharaoh.

O Lord, when our hearts are discouraged and we fear lest thy truth cannot prevail against error, grant us the faith of a Moses in the might of our living God! Through thy Son, our Lord. Amen.

Sunday, 9th. Exodus 4. 10–16.

1. Moses is ready with the excuses of a sincere humility. Isaiah felt his unfitness to be a prophet by reason of sin, Isaiah 6. 5. Jeremiah was aghast at the idea that one so young as he should appear to assume the task of a prophet, Jeremiah 1. 6. We know how Paul late in life felt that he was not worthy to be called an apostle, even after many long years of ardent service for his Lord. Moses is afraid because he is not "a man of words." Even though brought up at a royal court he seems to have been in his youth a man of action rather than a ready speaker.

2. Then there comes to him in that high debate of the soul with the Eternal a simple, obvious, and one would think a conclusive answer. Surely God who is creator of all our senses and capacities will give us power to use them in his service (11)! If he has appointed Moses to represent him, what right has Moses to doubt whether he will equip his servant for the task? So there comes up in his soul the assurance, the inner word of God, "Go! I will be with thy mouth, and teach thee what thou shalt speak!"

3. For ministers, teachers of the Bible, and all who are appointed to speak for Christ, there lies the secret of joy and of success! No man or woman has a right to feel lonely in that work, or be afraid of insufficiency. Whom God calls, God equips. Christ does not forsake him who in lonely weakness leans on his fellowship and strength.

Holy Saviour, friend unseen, give all needed succor to all who in pulpit and classroom are in our day bearing witness to thee! Amen.

Monday, 10th. Exodus 5. 1–9.

1. It was a great hour when the man who had gone forth a fugitive 40 years before, as the story goes, appeared before yet another Pharaoh with a bold message on his lips and a vast program in his mind. It may be long now since the day of that vision of the burning bush. His mind has grown clearer, his soul has mounted to a magnificent and chivalrous enterprise. He stands before an autocrat of great power, of unlimited authority, accustomed to

reverence and implicit obedience. But Moses stands "as seeing him who is invisible," and has that strange strength which we must call spiritual, which can defy tyranny and conquer, as a weaker will, even the fierce policy of a despot.

2. Boldly he announces that he is an ambassador: "Thus saith Jehovah, the God of Israel, Let my people go!" No wonder that Pharaoh retorted with scorn, "Who is Jehovah?" Why should he determine his royal policy by the mandate of a new name like that? He refused to listen to any such plea. He heard and feared the mysterious suggestion thrust upon him by this daring Hebrew.

3. The explanation of verse 3 did not convince him. It drove him to enter upon a deliberate policy of increased cruelty to the Hebrews. Like other slave owners he resolved to quell the cry for freedom with heavier and impossible industrial demands.

Hast thou not heard, O Lord, the cries of the oppressed today? Will thou not send deliverance to thy children of bondage and grief?

Tuesday, 11th. Exodus 5. 10 to 6. 1.

1. This passage contains three facts, each worthy of prolonged meditation. The first is the cruel edict of Pharaoh. He who did not know Israel's God was determined to crush any movement among them which indicated an increase of nationalism or an appearance of freedom even for only three days. Therefore he insists that their servile work shall be made harder and almost impossible of fulfilment. How steady and permanent is this tendency of men who can make profit out of their fellow men to become ruthless of heart and relentless, quite remorseless, in method of treatment!

2. We cannot wonder that the people who suffered such intolerable conditions of life became bitter. In their despair they turned upon Moses, whose appeal to Pharaoh it was which led him to this rabid treatment of them. What had Moses to show for all his enthusiastic proposals and splendid promises? Nothing but evil and suffering and humiliation had come of it. It was as if he had put a sword into Pharaoh's hand to destroy them.

3. And what could Moses say? What can any man of faith answer when all the outward signs and events are against him? To the people he could make no answer. The facts, hard and irrefutable facts, were against him. His only resource is prayer, communion with God made more real and more intense by the anguish of events. And it is in that communion that we are to picture the prophet feeling the response of Jehovah: I will yet prove that I am more mighty than even this Pharaoh!

Let us pray in hours of stress and darkness even as Moses did, even as our Lord did, with undying faith and hope in God!

Wednesday, 12th. Exodus 6. 2–12.

1. Here is another picture of this great dramatic situation of Israel in Egypt! Again we are told of the revelation to Moses, that henceforth he who has been known since the days of the patriarchs by the name of God (El), or God Almighty (margin, El Shaddai), shall henceforth be known as Jehovah. The other names are not abandoned. They are permanent, but this name Jehovah is to be used as the symbol of a unique relation between the eternal God and the children of Israel.

2. That relation is expressed in the word covenant, which means that God has promised to give Israel a deliverance from bondage and occupation of the land which the patriarchs had learned to look upon as destined for them and their descendants. It is a thrilling utterance which we find in verse 8: "I will give it you for an heritage: I am Jehovah." Henceforth they must use that name when they worship God, when they cry to him out of their dark pit of misery. The use of it will be a constant reminder that through his prophet he has pledged himself to accomplish their highest hopes.

3. We cannot forget that he who is more than a prophet, even Jesus Christ, has given to all men a yet higher covenant name for God. Every time we use the name Father we remind ourselves that Christ has pledged his word, pledged it with his life, that God will fulfil in our experience everything that we can put into the meaning of that name.

Father almighty, we resign ourselves into thy hands and pledge to thee our faith, obedience and love! By authority of Christ. Amen.

Thursday, 13th. Exodus 6. 28 to 7. 7.

1. After a long interruption the story goes back to repeat the appointment of Moses. Once more it is with the name of Jehovah that Moses hears the call of God. And once more he is commanded to take the boldest step possible, to confront the terrible king with an abrupt demand as from a king more mighty than any Pharaoh.

2. It is with a new and striking phrase that Moses persists in his humble attempt to escape the responsibility laid upon him. "I am of uncircumcised lips," he says. Isaiah said, "I am a man of unclean lips" (Isaiah 6. 5). They mean the same thing, and it is something which all sincere men must often feel when they dare to enter the pulpit in the name of God. For "uncircumcised lips" mean what Paul called an uncircumcised heart, and "unclean lips" are those which speak for an unclean heart.

3. The mystery of the hardening of Pharaoh's heart will confront us again. It is no greater than the mystery of that heart which in us who are believers remains still treacherous to our highest ideals, weak in our most determined desires. No wonder audiences are not moved which can only be reached by words which come quite evidently from God.

O thou who seest our hearts, cleanse them that our words may be true and powerful! In Christ's name. Amen.

Friday, 14th. Exodus 10. 21–29.

1. The stories of the plagues have all certain features in common. Those are the power of Jehovah over nature and over human fortunes, the steady self-control and courage of Moses as his spokesman, the repeated treacheries of Pharaoh, his bargaining and his hardened will. With this mystery the mind of the apostle Paul wrestled in three great chapters, Romans 9 to 11. And he practically gave the problem up, falling back upon the two facts that God rules all and yet man is responsible for the character of his destiny. No philosophy has sounded the depths of this ultimate secret of our nature and our relation to God.

2. Through all the stories of the plagues Pharaoh is quelled by terrors, and yet, when the spasm of fear has passed, he resumes his brazen defiance of the divine will. No doubt we must picture him as plunged in perplexity. How could he be led to believe that the God of these low-down Hebrews, mere serfs of his empire, was the God of his

own life and director of the fortunes of his empire?

3. At last when the ninth plague is past and light shines on the land his impatience reaches its height. He finally dismisses Moses with a brutal threat. But in that he has spoken his own doom. How insensible the heart can become when conscience has been seared with the hot iron of hate and cruelty!

Well may we pray that we may be sensitive to all evidences of the divine and submissive to the highest that we know of God!

Saturday, 15th. Exodus 11. 4–8.

1. Apparently we must connect this passage immediately with 10. 29, for Moses continues speaking to Pharaoh, and then, having announced the nature of the last and most terrible of all the plagues, "he went out from Pharaoh in hot anger" (8). The king's last chance has come and gone. Now an event is to occur of a nature so dreadful that the whole land will arise in horror and fear. Apart from his own suffering Pharaoh will be compelled by an agony of public opinion to give way before the iron will of this Moses and his mysterious God.

2. The last plague, in which every Egyptian home is pictured as a bereaved home, where all the firstborn have suddenly died, from the palace to the hut, became the symbol of the will of Jehovah to protect his own people. For no Hebrew home was struck.

3. That was a climax which no people could endure. Neither king nor people could do too much to get rid of a people whose presence had become a curse in the land. It is a situation full of moral and religious suggestion, and one from which prophets in after times drew many lessons for the faithless of their own times.

O thou who hast taught us to call thee by the name of love, help us to understand thy ways, and even in the dark past to descry the guidance of thy Spirit! Amen.

Sunday, 16th. Exodus 12. 21–28.

1. The great day of deliverance was of such transcendent importance that it has been celebrated as the Feast of the Passover by all of the Jewish faith down to our own day. The form of its original institution is described over and over in these chapters from various points of view. We may take the passage before us as containing various elements which are here gathered together as a final statement before the actual departure from Egypt is described.

2. The celebration of the Passover contains the slaying of the lambs as a memorial sacrifice. And unleavened bread is to be eaten during the days of celebration. Much in the ritual is to be a vivid and permanent parable of that great hour when the people gathered themselves and their goods together and girded themselves for a sudden and swift flight from bondage to freedom.

3. In verses 25–27 emphasis is laid upon the fact that this great celebration was, as it is today, so largely a family affair. It is made the basis for instruction as to the great deeds of God in the past, for establishing the children early in that intense patriotism which is bound up with faith in the protection and guidance of Jehovah, the God of Israel. This annual solemn festival has been of immeasurable spiritual significance in the history of Israel.

Let us pray that our Jewish brethren may all come to see that our feast of the Lord's Supper is the fulfilment of those ideas of salvation which were embodied in the Passover feast!

Monday, 17th. Exodus 13. 17–22.

1. When that terrible night described in 12. 29–36 swept sorrow into the homes of Egypt, Pharaoh at last yielded. His will was broken, and he cried to Moses: "Rise up and get you forth from among my people!" (12. 31.) With haste the motley host is to be pictured as streaming forth from homes made wretched by oppression for many years, but passing on breathless into an unknown and dangerous future. They fled from evils too long borne, but they fled to evils that could not be imagined. Yet it must have been with a kind of intoxicated joy that they broke loose and followed blindly leaders who themselves seem to have had under God no extended plan.

2. The natural course would have been to go from Goshen straight toward Canaan, but it was soon apparent that they were not fit to invade an inhabited land. They could not fight without weapons and without discipline (17), and would have to choose between slavery in Canaan or in Egypt.

3. So their adopted route lay along the west shore of the Red Sea, apparently rushing on doom. But God was their leader, and their dangerous movement proved to be the way of deliverance. How often it is the case that when we seem to be shut off from our cherished plans new roads open to better things than we ourselves had planned!

O thou who holdest control over all our lives, grant us the peace of perfect trust in thy sure and merciful guidance! In Christ's name. Amen.

Tuesday, 18th. Exodus 14. 5–14.

1. There is nothing more remarkable in all these chapters than the picture of Pharaoh's character. Other records show him to have been an energetic, far-sighted and aggressive ruler. Here he appears fickle, arbitrary and of uncertain will. As soon as he heard that the children of Israel were actually on the move he was agitated in mind. Moreover, his courtiers began to murmur against the weakness which had allowed a host of most useful national slaves to depart. Who would take their place? How could public works be carried on without them? Imagine a whole section of the country suddenly denuded of its inhabitants! The economic loss must have been enormous.

2. With sudden passion and haste Pharaoh mobilized his forces. Against a motley crowd like the children of Israel the troops which he put into motion seemed irresistible, as we read the story. It appeared inevitable that the poor Israelites would with little and futile resistance be herded back in shame and despair to their dreary and hopeless existence in Goshen.

3. Can we wonder that they broke out in cries of fear and with bitter reproaches? Can you see them waving their arms and shaking their fists as they shout the fierce words of verses 11 and 12? And then came the calm, magnificent words of their great leader, "Fear ye not! Stand still and see the salvation of Jehovah!"

Lord, grant to thy discouraged church today this all-conquering faith in thy wisdom, power and grace, in Christ Jesus our Lord! Amen.

Wednesday, 19th. Exodus 14. 15, 16, 21–13.

1. To get the full flavor of this great and terrible scene we ought to read the glorious, triumphant song of Moses in the next chapter.

"I will sing unto Jehovah, for he hath triumphed gloriously:

The horse and his rider hath he thrown
into the sea!
Jehovah is my strength and my song,
And he is become my salvation!
This is my God, and I will praise him:
My father's God, and I will exalt him!"

2. When that "east wind," perhaps a northeast wind, struck the waters of the Red Sea, perhaps on an ebbing tide, and "left bare the whole bed of a shallow arm of the sea," a natural event so coincided with the divine purpose concerning the history of Israel as to constitute one of the greatest miracles in all history. The memory of Israel never lost the picture of that event. It was told over and over again, now from this point of view and now from that. They naturally embellished the story in their fond gratitude to Jehovah, and it helped to deepen their faith in a covenant-keeping God.

3. We can never recall that deliverance from Egypt without remembering that a still greater redemption was wrought by Christ for all mankind from a deeper bondage to a greater freedom than Israel ever knew!

Awake, and sing the song
Of Moses and the Lamb!
Wake every heart and every tongue
To praise the Saviour's name!
Sing till we feel our hearts
Ascending with our tongues!
Sing till the love of sin departs,
And grace inspires our songs!

Thursday, 20th. Exodus 16. 1–8.

1. The supplies of food with which the people set out from Egypt were soon exhausted, and in the desert regions there was insufficient to be had for so great a multitude. We cannot wonder that they became alarmed, and that being human they broke out in complaints against their leaders. There is nothing so potent as empty stomachs for creating rebellions.

2. So those children of Israel, as soon as hunger assailed them, did in their turn assail Moses. As they looked back to Egypt they forgot everything except that they had at least food enough to keep them and their children alive. All their humiliations and sufferings were out of the picture, and only fleshpots and bread were before the eyes of memory. So they turn upon their leaders: "Ye have brought us forth into this wilderness to kill this whole assembly with hunger!"

3. The reply of Moses reminds them (6) that only a few days before they had been praising not Moses but Jehovah their God for their great deliverance. In their fear and anger they have now forgotten him and the resources of the Eternal. It is really against him they are murmuring, for Moses has only acted as the visible messenger of their invisible Lord. Surely he will provide! It was long afterwards that they learned to sing the great Shepherd Psalm:

The king of love my shepherd is,
His goodness faileth never!

Friday, 21st. Exodus 16. 9–21.

1. This passage, and its continuation to the end of the chapter, has no doubt many difficult points in detail, but the meaning of the whole is obvious. It is based on the view that without some special providential help so great a multitude could not have found nourishment in the wilderness. The Hebrew word "mān" is the "name of a sweet, sticky, honey-like juice exuding in heavy drops, in May or June, from a shrub found in the Sinai peninsula." It is said in verses 14 and 31 to be like coriander seed.

2. The point seems to be that the divine power used a product of nature in a supernatural manner, like the multiplying of the bread to feed the 5000, for the feeding of Israel.

3. In John 6. 31–51 we have a discussion between Christ and the Jews in which the giving of the manna was used by them as a challenge to him. If he was the great prophet, why could he not do at least as much for them as Moses did? The answer is that he does infinitely more than Moses. For one thing, Moses did not give the manna, but God. For another, Jesus does not give manna,—he is manna, the heavenly bread of the everlasting life.

O bread to pilgrims given,
O food that angels eat,
O manna sent from heaven
For heaven-born natures meet,
Give us, for thee long pining,
To eat till richly filled;
Till, earth's delights resigning,
Our every wish is stilled!

Saturday, 22nd. Exodus 17. 1–7.

1. We must admit at once that the picture before us of a whole people suffering from a sudden and severe drought is one of extreme distress. It was no exaggeration when they cried out that they would soon perish of thirst unless water could be found in that "dry and thirsty land" (3). Twice the story is told of their fierce cries against Moses (2, 3), and in verse 7 the two words "strive" and "tempt" are said to give two names to the one spot where the miraculous relief came.

2. The people blamed Moses and were even ready in their despair and rage to murder their leaders. He of course took refuge in prayer (4). The answer comes in the marvelous picture of the great leader standing before a great hot, frowning rock in Sinai, smiting it with the sacred rod in his hand, and behold, a river flowed out from which men, women, children and cattle could slake their thirst!

3. The lesson of the whole scene or succession of dramatic situations is contained in the words of verse 7: "Is Jehovah among us, or not?" It is the question of all the ages. Amid all perplexities and all trials, even of suffering and sorrow, this is the one question: Do you believe in God? Do you believe that the creator and lord of all is with you as the Father of your spirit?

Help us, O Lord, to have that faith which Christ Jesus demanded of his disciples, faith in thine omnipotence and perfect love for us! In his name. Amen.

Sunday, 23rd. Exodus 17. 8–16.

1. Here is another scene which has given rise to many comments upon the power of prayer! We are not told how the Amalekites, whose country was far from the region of Sinai, made war in that region. Perhaps this was simply a raiding expedition by a portion of a nomadic tribe. But the children of Israel were in no condition to meet on equal terms with powerful professional warriors experienced in attack.

Moses puts the task of actual defence into the hands of Joshua, who is mentioned here for the first time. The prophet himself will bring the resources of prayer into the contest. The "rod" is simply the symbol of the divine power. What verse 12 suggests is not that Moses held up one hand with a rod in it, but that he lifted up both hands, making intercession there on the hill top, with all the people and both armies looking up to see him invoking and receiving the help of heaven against the mighty.

3. The whole Bible is concerned with

this one subject of man's intercourse with God. From the crudest notions of the earliest times down to the spiritual communion of believers in Christ with the eternal Father it is dealing always with this supreme thing. We men and women can have speech with God. It is the supreme task of human nature to learn how to live in constant intercourse with him.

We Christians have still much to learn, and must still daily say to Christ: Lord, teach us to pray!

Monday, 24th. Exodus 18. 1–11.

1. We have here introduced the story of a family reunion. The Israelites are in the country where Moses lived after his flight from Egypt. It is difficult to make a connected story out of the earlier references to his family, and as it has been remarked: "It is curious that as far as the extant narrative is concerned neither Moses nor anyone else takes any notice of his wife and his two sons after the bare announcement in verse 6."

2. Probably we ought to read that verse 6: "And Moses was told, Thy father-in-law Jethro has come." Then follows the scene of affection which we must consider against the background of many years of separation. No wonder they went into privacy to go over the story of those momentous years.

3. When Jethro had heard the marvelous story he breaks out into praise of Jehovah, and (11) avows his belief that the God of Israel has proved himself to be "greater than all gods." The father-in-law of Moses is drawn thus into the covenant faith, even though he does not become an Israelite.

Can we think of happy family reunions and for them give thanks, as Moses and Jethro must have done?

Tuesday, 25th. Exodus 18. 12–27.

1. This is a most interesting picture of the birth of a civilized government. For Moses is still the leader of a motley crowd, perhaps organized in tribal and family groups, but as yet quite miscellaneous in their life as a whole people. Jethro watches Moses trying to meet all the appeals of individuals who treat him as an oracle: for Moses seems to think it his duty to deal judicially or otherwise with every one who chooses to approach him.

2. The wise Jethro warns him of his unwisdom. His health cannot stand the strain, and in any case the administration thus personally conducted must be ineffective. Moses accepts the advice of his father-in-law and sets up an organization which promises to secure order and law observance among the whole people.

3. Note the four qualifications for political office! They are ability, the fear of God, devotion to truth, hatred of graft. What would happen if the American democracy refused to appoint to office any man who did not pass an examination on those qualifications? America would be a home of almost perfect human life!

Can we get all our teachers and ministers to keep that picture before the whole country in the name of God? Let us pray for that national regeneration!

Wednesday, 26th. Exodus 19. 1–14.

1. With this chapter we enter upon the second half of the book of Exodus. It is concerned with two fundamental facts which have ruled the consciousness of the people of Israel throughout their history down even to our own day. Those are the establishment of a covenant relation, as it were a mutual understanding or contract, between Jehovah and Israel, and the entire course of legislation which was based upon that covenant.

2. The people were taught to look back with reverence and awe to the inauguration of that new era in their history amid the grandeur and majesty of the mountains of Sinai. There they were to picture Moses ascending to have solemn intercourse with God, and there they were to be ever gathered again in a grand historic scene, listening to the thunder of his presence and the tremendous utterances of his holy will.

3. For those who apprehend the holiness of God the supreme question is, Who shall have the right to enter into his awful presence? Hence the first announcement that Moses makes is that Jehovah has chosen them to be a nation who have that right. They are a nation consecrated to him (5, 6), "a kingdom of priests."

Grant unto thy church, O Lord of hosts, to realize that all its members are called to enter into a life of holy communion with thee through Jesus Christ! Amen.

Thursday, 27th. Exodus 19. 15–25.

1. There are many difficulties in the interpretation of the successive steps of this whole chapter and the various aspects of the total magnificent picture of the revelation of the will of God. But we are to imagine as a general result the people, the vast company of men at any rate, as drawing near to some sacred spot on the shoulders of the wild and rocky mountain. There Moses stands to address them in the name of Jehovah as they stand overawed, trembling with awe, yet charged with a reverent faith and ready for a supreme act of devotion.

2. We must not treat too lightly this double element in that august event and that scene of dramatic grandeur. They are prevented from passing a certain spot. They must not "break through unto Jehovah. . . lest Jehovah break forth upon them" (21, 22). And yet they must come thus far into the region of supernatural forces with hearts prepared to hear and wills prepared to obey.

3. This mingling of awe and confidence is characteristic of the whole Bible revelation of God. Again and again it comes before us in the psalms (cf. Psalms 15, 24), and the prophets of course base all their teaching upon it. And in the Epistle to the Hebrews it is made the basis for the whole discussion of the work of Christ, who made it possible for all men to enter into the holy fellowship of the living God.

O thou who hast come to us in the terror of the cross and the glory of Easter Day, speak in our hearts the message of thy mercy! Amen.

Friday, 28th. Exodus 20. 1–12.

1. The Ten Commandments or Ten Words are given in another form in Deuteronomy 5. 6–21, and we know how variously they are summarized in the Gospels (see Mark 10. 19). This free handling of the form of the Decalogue in the Scriptures themselves has suggested that, as lodged in the ark (Exodus 31. 18), the "two tables" originally consisted of ten single sentences and that additions to the second, third, fourth, and fifth commandments were made at a later time.

2. The arrangement of the whole group in our English Bible is different in various details from the arrangements adopted by the Jews, the Lutherans and the Roman Catholics. But it may be convenient to adopt the division of the

Ten Words into the religious and the ethical or social commandments. The religious consist of the first five commandments. They are concerned with the honor of Jehovah, the God of Israel. His people must render worship to him alone as a spiritual presence who cannot be represented by any image. To him such loyalty must be rendered that every vow and duty shall be performed towards him in perfect sincerity. Even the honor of parents "by obedience, service and respect," must be included as a religious duty in the spirit of reverence for God.

3. The sabbath is a day set apart for the honor of God. Secular business must be laid aside, and the day given up to happy intercourse. "The service of Jehovah was associated with cheerful social intercourse. The ordinary sacrifice was connected with a kind of dinner party, and the great sacred seasons were mostly festivals."

We must pray for insight and grace to worship God as spirit in spirit and in truth. In the name of the Lord Jesus Christ.

Saturday, 29th. Exodus 20. 13–17.

1. It is the custom among some people to speak of these negative commandments as if they were condemned by Jesus. It is true that in the Sermon on the Mount he did repeat some of them and go on to deepen them (see Matthew 5. 21, 22 and 27–30), but that does not mean that the negative form has lost its august and solemn use. As long as society is filled with wrongdoing, as long as the selfish impulses of the human heart are working their ruinous way in human lives and characters, so long shall the voice of Sinai, "Thou shalt not," have its due authority and imperious necessity.

2. What Jesus did was not to make the negative form of the laws of God unnecessary, but to show that the evils which they forbade have their roots deep down in the heart. They can only be fully counteracted by a positive devotion of the soul to the ideals of social intercourse. A man does not cease to be a murderer unless he learns to replace hate with love and anger with mercy. But "Thou shalt not" is still the will of God addressed to the evil attitudes of men.

3. The 10th commandment does penetrate to the heart and "indicates a high standard of morals" in Israel. The apostle Paul says that it was this commandment which opened his eyes to the exceeding sinfulness of sin. Even though he had kept all the negative laws this one opened up the depths of evil in his heart (Romans 7..7–13).

O Lord, do thou search our hearts and awaken us to the power and shame of indwelling sin, and lead us into the way everlasting! Amen.

Sunday, 30th. Exodus 20. 18–21.

1. As we have seen before, it is not easy to trace the consecutive order of events in these great chapters. For example, this paragraph is easily connected with verse 18 of chapter 19, and in verse 19 of this paragraph it seems to be implied that the Ten Commandments had not yet been given. The people are still overawed by the theophany, the manifestation of the presence of God in the awful thunderings and lightnings and other noises and sights of the convulsions of nature amid the terrible grandeur of the mountains.

2. "Let not God speak with us!" They are afraid lest the voice of God should be even more dangerous than the natural phenomena which have already made them tremble and stand afar off. Only Moses could penetrate that darkness which enshrouded the deity (21), and they implore him, who was by his office immune from danger, to shield them against the nearer approach of God to themselves.

3. Moses bids them to be unafraid. God was not coming to them as a hostile judge to condemn and destroy. He was about to make known his will and his purpose of goodness towards them, and he would prove their loyalty toward him. Would they accept the God of might and of holiness as their lord, their ruler to be obeyed, their protector to be trusted?

Let us pray that as we think of the immeasurable power and purity of the will that creates and sustains the universe our hearts may be moved to love his grace in his son, Jesus Christ!

Monday, 31st. Exodus 24. 1–11.

1. The long passage between our last meditation and the one before us, that is, 20. 22 to 23. 33, is described here in verse 7 as the Book of the Covenant. We are told in verse 4 that "Moses wrote all the words of Jehovah" and that he read them "in the audience of the people" (7). Perhaps at a future date we may come back to meditate on the contents of these "words" and "judgments" which have entered so deeply into the life and thought of the people of Israel.

2. In the meantime we may close this month's meditation on the Book of Exodus by once more dwelling on the fact, which is unique in the history of the religions of the world, that the religion of the Old Testament rests on this fundamental doctrine of a covenant between God and Israel. In verses 3–8 this is set forth quite vividly. Moses in the name of Jehovah announces his words and his judgments which are embodied in the Book of the Covenant, and the people "with one voice" pledge themselves to a loyal, national obedience.

3. Upon that doctrine it was that our Lord established his own relation with his church. He calls it "the new covenant," and he announces that it was to be sealed and established through his own act of sacrifice, "in my blood."

O heavenly Father, help us to pledge ourselves sincerely and completely to the life of obedience and love towards thee! In Christ's name. Amen.

HINTERLANDS OF THE CHURCH, by Elizabeth R. Hooker. Institute of Social and Religious Research, New York. 314 pages, with maps and charts. $2.50.

In the news pages of this issue we present a résumé of this survey of churches in six kinds of territory in the United States having few church members, namely, the old hilly areas of New England, old level areas in Ohio, cut-over districts along the great lakes, grazing, dry-farming and mountain sections further West. The study was begun in 1928. Church membership is figured on the 1926 census of religious bodies.

The Institute responsible for this technical and expensive survey was organized in 1921 as an independent agency to apply scientific method to the study of socio-religious phenomena. Dr. John R. Mott is its president. Associated with him are James L. Barton, Kenyon L. Butterfield, Francis J. McConnell, Charles W. Gilkey, and a few others. Is the rumor true that Rockefeller money takes care of expenses?

OUR BOOK TABLE

A VACATION HINT: TAKE ALONG SOME GOOD BOOKS!

The Complete Sayings of Jesus

The first thing that impresses one about this vest-pocket booklet is the de luxe style in which it is published. There is nothing cheap about it. It comes in several editions costing from $1.10 in cloth covers to $4.25 in white morocco, gilt edges. It is doubly boxed, and mailed from the publishers in a third box. So one's first impression is decidedly favorable.

The compiler's purpose is equally highclass. He intends the reader to get, in simple sequence, as given in the King James version in the Gospels, epistles and Revelation, Christ's own words. These are printed in outstanding type, with brief narrative portions to give the setting printed in smaller type. Apart from such Scripture there are only the briefest sectional titles, dates, and other helpful items.

Only 36,450 out of 181,253 words in the English New Testament are words of Christ, barely over 20%, the compiler says; 1599 out of 7959 verses. The whole world now reveres Christ. Here, then, is a complete record of all the recorded words he left to mankind.

THE COMPLETE SAYINGS OF JESUS: A GLOWING SHORT STORY, assembled and arranged in sequence by Arthur Hinds. D. H. Pierpont & Co., Williamsburg, Mass. 280 pages, with map. $1.10 to $4.25.

The Preaching Value of Missions

Well-deserved honor has come to Mrs. Helen Barrett Montgomery, who has long been an able and persuasive advocate of the missionary enterprise, in that the Newton Theological Seminary invited her to give a course of lectures under the John M. English Foundation and purposes to name for her its new professorship of Missions. The lectures have now been published under the significant title, "The Preaching Value of Missions," and constitute an important contribution to the material which should be a part of every theological course. The present apathy on the subject of missions on the part of the church would soon disappear if every young minister, coming forth from his years of preparation, should have his mind furnished with the great story of the progress of the gospel in "all the world" and his heart on fire with the zeal and enthusiasm which the knowledge of that story kindles.

That the pastor is the key to the situation Mrs. Montgomery emphatically proves, and her arraignment of those who are indifferent or even hostile to the cause for which our Lord gave his life, and which he committed to his disciples, is definite and strong. Her argument, also, that the study of missions tends to rekindle dead faith and vitalize the whole church program, inspiring in its members a new spirit of heroism and sacrifice, akin to the spirit of Christ, has abundant evidence.

The first two chapters, following this introductory appeal, relate to the two great missionary textbooks, the Old and New Testaments, in which the central theme is the purpose of the divine missionary to seek and to save that which is lost.

The very titles of the 4th and 5th chapters are statements of essential truths for the church today, "Christian History Is Mission History" and "The Neglected Field of Missionary Biography." The paramount error has been the setting apart in the minds of Christians of the missionary enterprise as an elective in the Christian curriculum, and not the heart of the course, the severing of whatever is called missionary from the central place in the history of Christianity, where it belongs. To trace the origin of the church as it is rising in China and Japan and India is as essential a part of church history as is the founding of the church in Antioch or in Ephesus; and the founding of Christianity in Europe, what is that but a glorious chapter of missions?

A serious loss has come to the church today from its neglect of that most fascinating and stimulating study, that of missionary biography. The stories of the heroic men and women who have counted not their lives dear unto themselves for the sake of the cross are needed to arouse in the church new courage, new motive, new faith, to lift the whole level of life into greater heights and clearer air. Mrs. Montgomery gives many vivid illustrations of the value of the study of missionary biography, and many more could be added. In the midst of the dreary and often sordid literature of the present era we need the thrill of the heroic and unselfish lives which have transformed many a shadowed region into a center of light. With their aid we can do without the excitement of the most hair-raising detective story.

MRS. HELEN BARRETT MONTGOMERY

The aim of the book is to be straightforward and practical, and its closing chapter, "Methods of Building a Missionary Church," that is, a missionary-minded church, does not deal in glittering generalities or vague platitudes, but in definite plans and perfectly usable suggestions. The whole book is pervaded with that warmth and charm which characterize all that Mrs. Montgomery has written.—Louise Mason North.

THE PREACHING VALUE OF MISSIONS, by Helen Barrett Montgomery. Judson Press, Philadelphia. 166 pages. $1.

The Romance of Sacred Song

Many years' diligent pursuit along the highways and byways of the realm of sacred song has enabled an English hymn lover to accumulate a large collection of material regarding hymns and their ministry, and their authors and composers of both sexes. This he has now sorted over and tabulated for a volume of deep and varied interest.

The pioneers of hymnody in English are remembered, and the story of how some famous hymns were written. The power of sacred song in various circumstances yields much good reading. Some well known hymns for children and for popular use are recalled, even though they may not be A1 poetry, because of their well attested value and blessing in their day.

The latter third of the book deals with gospel songs. The origin of their great vogue and value is credited to the

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SPECIAL OFFER: "Reminiscences and Gospel Hymn Stories" by George C. Stebbins (327 pages, formerly $3.00) will be included in any book order of $1.00 or more, for 25 cents additional. Add 25 cents to your remittance and check here ☐

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Moody and Sankey campaigns. Here we find condensed biographies of composers and writers of the past 50 years, including many now living.

A striking feature of the book is the illustrations. Facsimiles are reproduced of "I Heard the Voice of Jesus Say" (Horatius Bonar) and "Christians, Awake!" (John Byrom), and photos of Baring-Gould, Lyte, Sankey, Bliss, and other great men and women now passed on, down to Stebbins and Gabriel and others still living, over 20 in all. A full-page picture of the Rock of Ages in England lends interest to Toplady's great hymn, first published in 1775. Major D. W. Whittle's initials are reversed in the picture and Contents, but are correct in the text.

From first page to last, both in history and anecdote and biography, the book will appeal to all who love and value sacred song.

THE ROMANCE OF SACRED SONG, by David J. Beattie. Marshall, Morgan & Scott, London. 232 pages, illustrated. 6/–.

Experience Interpreted

Experiment and efficiency are words constantly stressed today, to which should be added a third idea—experience. Dr. W. R. Matthews, dean of Kings College, London, one of the most vigorous of modern theological thinkers, in his volume entitled "God in Christian Experience" deals trenchantly, yet with cautious scholarship, with the kind of thinking and living which alone can give true efficiency in such a muddled world as is this. Everybody has experience of some sort, but this book treats of a specific kind, possible for all, but actually possessed only by relatively few among the many.

In the title every word is significant, —experience, Christian living, and God revealed and authenticated by such vital personal experience. The book forms one of the volumes in the Library of Constructive Theology, and the editors in their General Introduction declare that such theological reconstruction must find its starting-point in religious experience, without, however, admitting that men may be relieved from the labor of thought. "No experience can be taken at its face value: it must be criticized and interpreted." Moreover, what is here meant by experience is nothing less than that of the whole human race, so far as it has shared in the Christian consciousness.

Dr. Matthews discusses in turn Man's Experience of God, the Development of the Conception of God, the Christian Experience of God, the Theological Conception of God, Transi-

tion, Transcendence, the Living and Personal God, the Holy Trinity, the Creator of Heaven and Earth, Love and Evil, and Time and Providence. While the general position taken is sound, some of the detailed views stated here might be regarded as quite as much read into experience as read out of it. If we are really converted we all seem to know what it is to "experience religion," that is, we have the comfortable feel of it (which is worth a vast deal), but when the brain starts to working it cannot exactly "experience" (say) the ontological argument for the being of God, or various categories of "modern thought."

Incidentally, or perhaps we should say essentially, the author treats of immanence and transcendence, personality, the created order, and providence. He holds that the deity is at least personal, though he may be supra-personal, that is, with our human personality and a plus added to it. God is not at any rate a vague abstraction, as is the notion of the "Absolute." A difficulty is felt in trying to measure God by our finite experience, though there help is found wonderfully in visioning the Christ who came to earth to show men what God is like.

The "completed kingdom of God" is defined as "the fellowship of all rational spirits with God through Christ and in him with one another."

And now comes in another of the terms we noted above,—experiment. Christian experience is something on which to venture. Try it and see whether it does not more than fulfil all your expectations!—Charles A. S. Dwight.

GOD IN CHRISTIAN EXPERIENCE, by W. R. Matthews. Harper and Brothers, New York. 283 pages. $3.

Life, Human and Divine, Temporal and Eternal

Dr. W. Cosby Bell, who is professor of Philosophy and Theology of the Christian Religion in the Virginia Theological Seminary, delivered the Bishop Paddock Lectures at the General Theological Seminary in New York City for the academic year 1929–30. They were published only last January.

The author has written, not unnaturally, under the influence of his former well known work, "Sharing in Creation," but the theme is, of course, not the same. While the title of the present volume is "The Making of Man," yet the topics show that the thread that runs through the discussion is really the idea of life. After the Introduction, which endeavors to establish a definition of man, the topics are as follows: Life, Human Life, The Failure of Life, The Life of God, The Way of Life, and Eternal Life.

Under these, however, are considered the great doctrines of the Christian faith. For instance, in the discussion called the Failure of Life the real subject is sin, and it is so stated, and there is a whole chapter on the development and consequences of sin; while the Way of Life is found to be faith and repentance, sacrifice and forgiveness.

Not all the statements in this book will be acceptable to all Christians, conservative though Dr. Bell undoubtedly is when compared with many who write on such themes as he discusses. He seems at least to ignore some of the things that are usually regarded as essential to evangelical faith. And yet, if his point of departure is recognized and his underlying assumptions credited to him without demanding a formal restatement of them at each new step in his discussion, this production will be found a helpful and inspiring presentation of the gospel of our Lord and Saviour Jesus Christ.

The least satisfactory section seems to be that on Eternal Life. Here it is apparent that the author is still engaged on the theme of his earlier work, which already has been mentioned. The conception actually presented is not so much eternal life as eternal living. But here again the critical reader must be cautious in assuming that a failure to mention is always a denial.

On the other hand, the discussion of the case of humanism versus theism is something for which to be grateful. His conclusion is finely expressed when he says, "For a Christianity which really understands itself, the tragic dilemma of God or man does not exist."

There are many terse compact sentences that are likely to prove effective quotations.—W. O. Shewmaker.

THE MAKING OF MAN, by W. Cosby Bell. Macmillan Co., New York. 277 pages. $2.

It Reads Like A Fairy Tale!

Do you know that there is at least one place in the United States where two nickels will not pass for a dime? Are you, by chance, aware that America is spanned by a huge conveyor system, or that there is a factory in this country which employs a number of men in excess of the populations of Schenectady, Waterbury and Sacramento?

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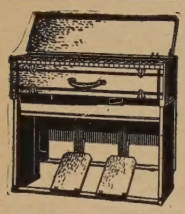

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factory pass and the freedom of the Rouge plant, the writer has reported impressions gained as the result of the better part of a year spent in the shops. Prefacing the book is a Foreword quoting from the author's talks with Henry Ford.

The book opens with a description of the more than 60 miles of conveyors of various types used in mass production at the Rouge plant. From these it passes to a vivid analysis of another conveyor system, the linking of lines afforded by railroads, highways, ship lanes and airways with the carriers that serve the factory.

"Butt-welded with their own time tables," the author says, "these transportation units are picketed with telegraphic checkings as watchful as those straw bosses who attend the conveyors in Ford shops."

Another chapter details the methods used in the daily summoning and dismissing of 100,000 workers, yet without having more than 8000 of them pass through the factory gates at any one time. There is an account of the manner in which lunches are served to this huge force, where the dispensing of 50,000 pints of coffee and milk is a daily occurrence. The reader is told that the Ford pure food laws are stricter than those of many states.

When once asked what kind of working men he preferred, the book recites, Henry Ford answered:

"Healthy."

A portion of the story tells how employees are served by a medical staff of 125 doctors, surgeons, dentists, first aid men, etc., and recounts the pioneering of new trails in the battle waged against bacteria in cutting compounds.

Why Henry Ford finds it good business to employ a twentieth of the shop force to do nothing but wield mops, paint brushes and brooms; how the salvage department saves any stick of lumber that will furnish a sound piece an inch and a half wide by eight inches long, and the story of the Ford "silent partners" are among the many additional chapters.

Mr. Ford's ideas of education are told in two score of pages devoted to the school for boys which he maintains within the Dearborn plant.—Edward M. Powell.

FORD MEN AND METHODS, by Edwin P. Norwood. Doubleday, Doran & Co., Garden City, New York. 201 pages, illustrated. $2.

Sermons and Essays

GREAT SERMONS BY YOUNG PREACHERS, compiled by Edward L. Keller. Richard R. Smith, New York. 244 pages. $2.

The Introduction states that the compiler wrote thousands of letters to ministers and laymen of eleven of the largest denominations in America, asking them each to name the most outstanding popular preacher under 35 years old in their denomination. Fifteen of those so selected contributed sermons for this book.

They are vigorous compositions, starting from a text in most cases, some expository and some topical,—not different in style and content from what their seniors are preaching, but at least it is assuring to find that the noble succession is not failing in the case of these younger men.

LIVING ON TIPTOE: TODAY'S YOUNG PEOPLE IN CONFERENCE, by M. K. W. Heicher. Richard R. Smith, New York. 122 pages. $1.50.

Meditations or conversational addresses on problems of the use and enjoyment of life, faith and conduct, and similar themes, growing out of intimate talks with youths at camps and conferences. The figure used in the title implies the resolute facing of such problems.

MY TOMORROW'S SELF, by Samuel McPheeters Glasgow. Richard R. Smith, New York. 152 pages. $1.50.

Thirteen sermons to youth, in which Dr. Glasgow stands foursquare for a conquering Christ, and does not water down his message to suit the mistaken notions and standards of certain classes of young people today. The stronger, deeper demands of faith are frankly proclaimed. The Bible is the backbone of all the addresses.

Each of these has a different aspect of "My Tomorrow's Self" in view,—In the Making, Facing the Whole Task, Staggering under Success, Traveling the Upper Road, Possessing the Unconquerable Spirit, Making the Final Commitment, etc. Each is a textual sermon. Poetical selections and other illustrations light up the direct teaching.

Dr. Glasgow is author of the helpful sermon "As Is the Mother" given in our May issue, and widely appreciated.

SERMONS IN ARGOT, by James I. Vance. Richard R. Smith, New York. 180 pages. $1.50.

In case the word argot is not in your dictionary let us explain that it is French for slang, class jargon: though Dr. Vance does not use it in the low-down application of the French original. Seeing that the New Testament was written in the Greek of the common people, not in classic or literary Greek, he makes use of the vocabulary of

various vocations and business enterprises in the 20 sermons the book contains. His object is to make himself plain to common people. And he does.

He is one of the outstanding preachers living today. We have often had the privilege of printing his addresses in this magazine. He is to be at the General Conference at Northfield this August.

CHRISTLY LIFE (THE): A STUDY OF THE CHRISTIAN GRACES, AND HOW TO ATTAIN THEM, by W. Y. Fullerton. Fleming H. Revell Co., New York. 124 pages. $1.25.

The term Christly as used here implies more than Christlike. It is the manifestation of the Lord who dwells within, of his own living presence.

Dr. Fullerton is skilled in the art of devotional writing. This book contains six chapters based on passages in Paul's epistles giving aspects of deeper Christian experience.

COMFORT, by Donald Gordon Stewart. Westminster Press, Philadelphia. 47 pages, illustrated. $1.

A tasty gift book for use in the ministry of comfort. There are ten brief homilies, based on texts, three pages or so each long, on such themes as "The Everlasting Arms," "He Careth for You," "My Grace Is Sufficient." Each homily is preceded by a hymn or poem illustrated by appropriate line drawings.

Several of the chapters are published separately at two cents each.

AMONG NEW BOOKS

Adventures in Philosophy and Religion, by James B. Pratt. Macmillan Co., New York. 263 pages. $2.

Gods of Wealth and War: A Tale of Modern China, by James Livingstone Stewart. Fleming H. Revell Co., New York. 288 pages. $2.50.

Growth of the Idea of God (The), by Shailer Mathews. Macmillan. 237 pages. $2.50.

Heathen Rage, by Gerald S. Lee. R. R. Smith, New York. 342 pages. $2.50.

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